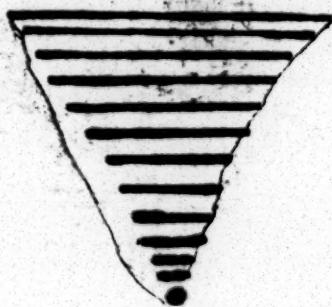


Martha Tripp
Her Book-

1754



To: R. Tripp's Watch
Thos. Johnson

London

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THE PIOUS
Country Parishioner
INSTRUCTED
HOW

To spend every Day, through the whole Course of his Life, in a religious and acceptable Manner.

Advice how to keep the LORD'S-DAY holy. A Course of Reading the Holy Scriptures, wherein is shewn how much they out-do in Eloquence, all the Rules of human Art. A right Method of Education; the ill Consequence of withholding Instruction from Children; how to subdue their Passions, and make them a Comfort to their Friends, and a Blessing to the World.

The FEASTS and FASTS.

To which are added, COLLECTS on several Occasions.

Also, a DISCOURSE concerning the indispensable, though, in Country Parishes, much-neglected Duty of receiving the Blessed Sacrament of the LORD'S-SUPPER. Wherein the Nature of it is described.

The Obligations of Frequenting it enforced.

All the Excuses, usually brought for the Neglect of it, answer'd.

The Ignorant Person taught what he must do in order to be

A Worthy Communicant.

And because all must die, Rules are given for a devout Behaviour in the Time of SICKNESS; and Directions laid down how to prepare for a happy Change at DEATH.

Our Conversation is in Heaven.

*Continue in Prayer, and Watch in the same, with
Thanksgiving. COL. iv. 2.*

*The THIRTEENTH EDITION, Corrected and
Improved.*

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To the PIOUS

COUNTRY PARISHIONER.

OF all the wonderful Works of God, the noblest and most exalted of any in this lower World, is Man. For tho' his Body be formed out of the Dust of the Ground, yet in this frail and corruptible Body, God hath placed a most excellent and heavenly Inhabitant, a rational and immortal Soul, capable of knowing, loving, and serving it's Maker here, and of enjoying him for ever in the Kingdom of Heaven hereafter. The Thought of this will lead every considerate Man to stand amazed at the extreme Folly and Blindness of Mankind, to see how childishly they prefer poor fleeting Satisfactions, before those that are lasting, solid, and eternal. The poorest Person in your Parish (though the Rich may look on him with Scorn) has an immortal Soul, worth more than the whole World, and all its tempting Glories; and if he will but do his best, through the divine Assistance, to live in Obedience to God's Laws, he will most assuredly die in his Favour, and through the Merits of Christ rise again at the last Day, and so be ever with the Lord. Do you then act like a Man, and, what is more, like a Christian, that you lose not your Hope in so glorious an Enterprize,

Eternity is at Stake, and Heaven is set before you, as your Inheritance, and exceeding great Reward. That Heaven, for which many holy Men and Women have spent those precious Hours in Works of Piety and Devotion, which careless and wicked People waste in Rioting and Drunkenness: That Heaven, for which Martyrs have laid down their Lives: This Heaven is freely offered to you. What a prodigious Folly is it, for Men to betake themselves with so much eagerness to the managing of their earthly Affairs, and yet be so grossly negligent in what concerns their Soul! They will toil and sweat for the fading Possessions of this Life; but express too little Concern for that blissful State, which shall never have an End. It is quite the reverse in other Matters. Behold! the busy Contriver will bustle through all Difficulties to bring about his Designs. The ambitious Man spends restless Days, and sleepless Nights, to raise himself to a Post of Honour. You in the Country rise early, late take rest, and eat the Bread of Carefulness, in order to support yourselves, or increase your Acres of Land. Thus do Men of all Ranks, with great Application, bestow their Thoughts and Labours on Matters relating to this mortal Life, and sadly neglect the weightier Concerns of Eternity.

You cannot but have heard, how many Nations still sit in Darkness, and the Shadow of Death, whose pitiable Case it is to live and die without the Knowledge of the true God, or of
Jesus

Jesus Christ, our only Lord and Saviour : You commiserate and bewail their Ignorance : What will be the Portion of the benighted Heathen at the last Day, upon whom the Light of the glorious Gospel hath not shined, becomes not us to determine. We may be assured of this, that the merciful Judge of all the Earth will do right. But certainly, they who boast of the glorious Title of being Christians, and nevertheless lead Lives contrary to that holy Profession, are in a far worse State than a Heathen Man, or an Infidel. Our all gracious God, that Men might not foolishly cast themselves away, by doating on the Follies of this vain Life, has by the greatest Hopes and most awakening Threatnings, and by all the wise Arts of Love, endeavoured to rescue them from Ways that lead to Destruction.

He strictly commands Parents, Masters of Families, and Ministers of the Gospel, to quicken your Apprehensions of Sin, and shew the unawakened Soul the dreadful Consequences of it.

And many good People by an unblemished Life, by publick and private Instructions, and by writing Devotional Treatises, have, and still do endeavour to remove that thick Veil, which clouds the Understandings of inconsiderate and ungodly Men.

The Age we live in (Thanks be to God) abounds with pious Books ; and it is to be hoped that the World is bettered by them. If some shall therefore censure this Performance as unnecessary, I say, that I do not remember to have

seen any Treat of this Nature, which contains in so narrow a Compass, all the Duties requisite to Salvation. Besides, some People like one Book, some another: What does not affect one, may sensibly touch another. This Variety is here put into one Manual, that by its Cheapness and Brevity it may be purchased and perused by such as have not Money to go to the Price of, or Leisure to turn over many Books. And if but one Sinner is reclaimed, the Author has his Reward; and he hopes he shall be able always to bear any Censure, when the Providence of God offers him an Opportunity of doing Good.

No Words can express of how great Use these devout Breathings of the Soul towards God will be, to preserve you in a devout Frame at all Times, and in all Places. For what Temptation is likely to overcome the Man that is well fortified, and upon his Guard all the Day long? Many Enemies have you to struggle with; Enemies that are continually active and industrious to lay Baits, and suggest Temptations to rob you of your Innocence; and your treacherous Heart will be too apt to join in Confederacy against yourself. Think therefore, my Friend and Parishioner, for it concerns you nearly, think that the Time will quickly come, when your Flesh, after all your Care of it, will sink into a noisome Carcass, and be only Food for Worms. Spend, therefore, some leisure Hours in adorning your Soul with good Works, and rendering it agreeable in the Sight of
of

of God, and of his holy Angels, before whom it must appear, and perhaps very soon. For, how often do you hear of People snatched away by sudden Death? This may be your own Case; be therefore always prepared. It is the great Artifice of the Devil to persuade you, that it is Time enough to be pious: But God has made the Hour of Death uncertain, that you may be ready whenever he summons you out of this Life. When once you are laid in the Grave there is no Repentance: As Death receives you, so Judgment will find you.

Think how dismal will be that Day, when bold, profligate Sinners shall be separated from the Godly, and for ever banished from the Sight and Presence of God; when they shall be abandoned to the Fury of Devils to all Eternity.

On the other Side; lift up your Eyes by Faith, and you will see, that they who have done well, have the Honour of associating with Patriarchs and Prophets, of conversing with Saints and Martyrs, and all their dear Friends and Relations departed hence in the Lord.

It is the Design of this little Book, to awaken the Unthinking into Consideration; to stir up all Parents, and Guardians, and Tutors, to take care of all such as are committed to their Charge. If by your Negligence, bad Example, or ill Conduct, the Souls of your Children, or Servants shall perish, God will severely reckon with you another Day; and may justly require their Blood at your Hnds. This Thought should make all careless Governors tremble, who

use few or no Endeavours to instruct and reform their Children, Relations, or Servants; but out of a cruel Fondness gratify their Humours, and suffer them without Correction to go on in Lying, Cursing, and Railing, and all bad Courses, till at last they grow bold in Wick- edness. Too many have no higher Aims in the Education of their Children, than barely to teach them what will qualify them for Trades and Employments, or to bring them up in Vanity and Pride. Indeed, were Men designed only for this Life, it were enough that they were educated according to the Maxims of this World; but where- as there is a Life after this, we should be trained up in the Practice of such Things as will qualify us for the Enjoyment of a future happy State.

As to the Religion of Christ, which we pro- fess, it is built on such firm Principles, that it must convince all reasonable and unprejudiced Men. For, that Christ came down from Hea- ven to reveal God's Will to Mankind; that to gain Belief to his Doctrine, he wrought great, nay, astonishing Miracles; foretold future E- vents: That he rose from the Dead, and was seen by many, who died Martyrs to the Truth of what they asserted: All these Things the most bitter Enemies of Christianity cannot deny. If you are not convinced by all this, I cannot see how it is possible to prove any one Matter of Fact in the whole World. To this may be added the incredible Progress of Christ's Re- ligion, through all Obstructions, without Force of Arms, or Countenance of the Civil Power.

And

And how amazing is it, that a Doctrine so contrary to Flesh and Blood, should be propagated by a Company of plain and illiterate Men, who had neither Power to force, nor Eloquence to persuade Men to embrace it? The most barbarous and sinful People were brought to profess the Gospel, maugre all the Opposition that the World, the Flesh, and the Devil, could make against it.

Consider the Force of these few Arguments, and you will be satisfied, that Christ alone is the Way to Life. And I hope the following Rules will guide you in the Way to Salvation. To encourage you to set about this pious Work, immediately, I affirm, that the Performance will be very easy; for you may lift up your Thoughts, and converse with Heaven, even while you are holding the Plough.

The learning a little at a Time, of these Ejaculations and Prayers, will be no hard Task, and the daily Use of them will prove a delightful and edifying Work. The Devil and impudent Sinners persuade you, that it is needless to be upon your Guard; or that evil Habits may be conquered without much Trouble; but never mind that lying Spirit, nor lying Sinners; avoid their Suggestions, as you would the Plague. Be strong and of good Courage, and firmly resolve, with God's help, to do your Duty. If you meet with Difficulties at first, do not be discouraged, but hold on in your Christian Profession, without wavering; religious Habits, and the Grace of God, will quickly

make the Paths of Duty easy and pleasant. Set before you the good Examples of the Saints of God. The Saints, once Men of like Passions and Infirmities with yourselves, are now in Bliss and Happiness; yet they once, like you, lived in this Vale of Sin and Tears. They strove with the same Difficulties that you do. God, who enabled them to overcome, will also strengthen you, enabling you to be more than Conquerors, through the Captain of our Salvation, the Lord Jesus Christ.

May that God, who commanded Light to spring out of Darkness, and who can also bring Knowledge out of Ignorance, send forth his Grace with all its divine Influences into your Hearts, that you may with as ardent Desires labour for unfading Treasures in Heaven, as you do for perishing Treasures upon Earth; then will your Conversation be in Heaven, and no Fears of Death make you afraid. And when the Time of your Departure out of this troublesome World is come, you may die with comfortable Hopes, that you will be received by the Saviour of Mankind, with well done good and faithful Servant, come, after long Toils and many Dangers, enter thou into the Joy of thy Lord: A Joy which no Man taketh from thee. That you may so act, and be at last so blessed, God of his infinite Mercy grant, thro' Jesus Christ our Lord. Amen.

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THE PIOUS

Country Parishioner.

MEDITATION.

ALMIGHTY God, the glorious
Maker of Heaven and Earth,
hath given to Man an Immor-
tal Soul : Made him Lord over
all his Creatures here below, and little
inferior to the blessed Angels : All this
hath infinite Goodness done ; not for any
Merit in Man, but out of his exceed-
ing rich Mercies towards us in Christ.
What Returns, O my Soul, have I made for
this ? Have I well considered the End of
my Being, and faithfully complied with
the gracious Ways of Providence in order
to be eternally happy ? Ah ! wretched
Man that I am ! I have forgotten the God
that made me, and have followed too
much the Devices and Desires of my own
Heart, which, alas ! are unprofitable and
vain ; and which, in Time, will bring
Sorrow and Vexation of Spirit. My chief
B Affair

2 MEDITATION.

Affair in this World, I well know, is to *serve my God, and save my Soul*. But, alas ! how have I been lost in Flesh and Sense ; how sottishly deluded with the Vanities of Life, not having a due Regard for a future endless State ! I cannot accuse myself of Sloth in my worldly Business : Here I take Pains enough, rise early, and late go to sleep, and eat the Bread of Care and Sorrow ; and why all this Labour after the Meat that perisheth ? In the Business of an earthly Purchase, what searching is there of Titles, what employing of learned Council, what Care in safely laying up of Deeds and Writings ? O the senseless Stupidity of Mankind in Things relating to the Soul ! A Kingdom, the noblest of all, is offered to us by Jesus Christ : But where is our Zeal and Diligence to obtain it ?

Blessed God, how easy and how sweet are thy Commands ! Half those Pains devoutly taken for my own true Happiness, would greatly set me forward in my Way to Heaven. If all would think of Religion in Time, and consider the Happiness that follows an early Piety ; what Peace would this bring to themselves, what Joy to God and Christ, to Angels and good Men ! To see a sincere Christian
surrounded

MEDITATION. 3

surrounded by Temptations on every Side, bravely holding out against the most violent Assaults; and in the Flower of his Age, tho' invited by smiling Pleasure, tempted by the Devil, and allured by the bewitching Vanities of this Life, to stop his Ears against all these Charms, and cleave steadfastly unto God; nay, to be enabled to look down with Scorn on these Offers; and say, Let those admire and follow after Vanities, who know no better; let them be drawn aside by frothy Pleasures, who are ignorant of the solid Pleasures of Religion; *as for me and my House, we will serve the Lord.* This is a glorious Sight! and tho' this Man may seem, in the Eyes of the Foolish, dead to himself, and all the World; yet he shall in the last Day shine forth in the Kingdom of Glory, and rest with God in immortal Peace.

A religious Course of Life, 'tis owned, may bring upon the Pious the Calumnies of Men, who, in Contempt, will call them singular and precise; should this be your Case, be not discouraged; set a due Value upon the Testimony of your own Conscience, and the righteous Approbation of God, the Searcher of Hearts, who will not fail to commend and reward what bold Sinners condemn. Call

4 MEDITATION.

all the Pleasures of the World before thee : Ask the forbidden Things, if they deserve thy Love more than thy Maker doth ; if they will be more beneficial to thee than thy Redeemer ; if they can speak Comfort to thee at the Hour of Death, or plead thy Cause at the Day of Judgment : O no ! 'Tis Religion alone that will yield you Advantage and true Delight. You may have Wit and Sense, Credit and Honour, a beautiful House and a large Farm ; but what will become of all these Attainments and Accommodations ? You must soon die, and be judg'd ; then the great Point upon which the Enquiry at the last Day will turn, will not be how great, how rich, how esteemed you was ; but how pious and devout you have been. Oh, then be as diligent to adorn your Mind with Christian Graces and Virtues, as you are to raise an Estate ; then you will have a Recompence which will never, never leave you. Could you see the miserable State of condemn'd Souls in Hell, or behold them *weeping and gnashing their Teeth* in the Midst of their Torments, surely, you would not follow them in their Sins, which brought them to so great Miseries. One Hour's Pain in those Regions of Darkness and Despair will

MEDITATION. 5

will be far more intolerable than an Age of Sufferings in this World. One Moment's Misery in Hell is more to be dreaded than all the Sorrows and Severities of a long Repentance, or the Difficulties which accompany Sorrowing for your past Transgressions, and a Change of Life. I am surprized with Amazement, that Creatures endued with Reason, don't oftner think on the dreadful Circumstances of those Torments. But they will not suffer the Thoughts of Hell to dwell upon their Minds, lest they should be a Check to their darling Pleasures. What reasonable Man would sleep in Sin one Night, when that Night may be his last? and if I die with unrepented Guilt upon my Soul, fearful will be my Doom. I shall have a Judge, whose Knowledge I cannot deceive, whose Justice I cannot bribe, whose Indignation I cannot appease, whose Sentence I cannot alter. O what will the impenitent Sinner do in the awful Day of Judgment! All Things will cry for Vengeance round about him, and nothing will give him the least Consolation. Above, he will see a Judge full of Wrath at his Crimes: below, Hell opening its Mouth ready to receive him; and wick-

6 M E D I T A T I O N.

ed Spirits will, with bitter Scoffs, drag him to Torments.

On the other Side, could you see the Glories of the Saints and Martyrs, and fully know their happy State, how would you study to imitate their Lives, that so you might at last attain their Joys? O what a glorious Day will that be, when your Soul shall be conducted to Heaven, and received there among Cherubims and Seraphims, Patriarchs and Prophets, and all the Saints of God! What Joy will your Soul receive, when it shall be presented pure and spotless before God, having all its Defilements which it had contracted here below, washed away in the Blood of the Lamb! There all your good Works, and Sufferings for the Sake of God, shall be praised and rewarded; then shall you bless the happy Hour, in which you resolv'd to forsake Sin, and keep God's Laws. Then your Warfare will be over, and you placed out of the Reach of all Danger for ever; your only Work then will be to rejoice and triumph, to sing Hallelujahs to the Lamb that hath brought you to this Happiness. And how will your Bliss be increased, when you shall find all your pious Relations and godly Friends in Heaven, your Father and Mother, Brethren

M E D I T A T I O N. 7

thren and Sisters, with Crowns of Glory set on their Heads! The only Way to obtain all these Blessings is to lead a virtuous holy Life: Up then, and be doing, resolve to break off your old darling Vices this very Day, and prefer the Mournings of a pious Penitent, before the vain Noise of an unthinking Life. Cast out the evil Thoughts that defile your Soul; be often upon your Knees confessing your Sins; obey the Laws of your Maker, so shall you *walk before God as Enoch* did, all the Day long, and then you may be assured at last to have eternal Rest with all the Faithful in *Abraham's Bosom*.

The P R A Y E R.

O ETERNAL and unchangeable Lord God, *who art the same Yesterday, To-day, and for ever*, be pleas'd to give some Part of that Stedfastness to me thy poor Creature, who am light, inconstant and vain. Behold with Pity and Compassion the Dangers to which the Frailty of our Nature is perpetually expos'd, from the Assaults of the World, the Flesh and the Devil. O State full of Hazard, full of Disquietude! Keep me, gracious Lord, from

8 M E D I T A T I O N.

the Snares of the Devil, who would betray me into Sin. Let no Terrors or Flatteries, either of the World, or my own Flesh, ever draw me from my Obedience to thee; but grant I may remain *stedfast, unmoveable, always abounding in the Work of the Lord*; so shall I all my Days feed on the pleasant Fruits of Piety, and the heavenly Feast of a good Conscience, and at last arrive at the Kingdom of Heaven; that blessed Kingdom, where I shall be no more expos'd to Temptations, but where all shall be Joy, and Love, and Peace, and Perfection, for eternal Ages.

The Lord God of Heaven give me Grace to resolve wisely, and keep his Commandments always, even to the End of my Days, for Jesus Christ his Sake. *Amen, Amen.*

W E E K - D A Y.

In the Morning, when you find yourself refreshed with Sleep, safe from the Dangers of Fire, Thieves, Storms, and every sad Accident; when you consider also, how many have spent the Night past in racking Pains, and languishing Distempers; and how many Souls were summoned from their Bodies to appear before God, and that you are spared; let your Thoughts be taken up with all these Wonders of Love, and enter upon the Day with an Act of Piety; strive with all your Might to keep all sinful
Thoughts

Thoughts out of your Mind, and present your whole Heart to God, and beg of him so to take Possession of it, that no unclean Spirit may enter in and defile you.

When you first awake.

ALL Glory be to the ever blessed Trinity, Father, Son, and Holy Ghost ; *Amen.* I bless thy Name, O Lord, for watching over me this Night, and for bringing me to see the Light, and taste the Comforts of another Day. Praised be the Name of the Lord, from the rising up of the Sun, unto the going down thereof.

Being moderately refreshed, rise early ; this will help to keep off loose and vain Thoughts, which might otherwise start up in the Mind. Besides, too much Sleep will hinder the Works of your Calling ; hurt the Brain, and be, in many Respects prejudicial to your Health. If a plentiful Estate has set you above hard Work, yet you have something to do. Manage your Affairs with Prudence and Discretion, govern and instruct your Family : Make Peace in your Neighbourhood ; and not waste your Time, the most valuable Thing in the World, in unaccountable Sloth, or Diversions. You have an immortal Soul, and as you hope to save that Soul, serve God, pray, read, meditate, &c. and you will have Work enough.

While you are getting up.

AS I now rise from my Bed, so must I one Day rise from my Grave ; Lord,

10 *W E E K - D A Y.*

give me Grace, so to live here, as that I may obtain a joyful Resurrection.

As you are dressing.

I Am now covering my Body with these perishing Garments; O Lord, clothe my Soul with the unfading Robes of Righteousness through Jesus Christ.

Here reflect upon the true End of Cloathing; which was to preserve Modesty and Health. In your Dressing let no Immodesty appear; remember to reverence yourself.

When you wash.

O Wash me thoroughly from my Wickedness, and cleanse me from my Sin. Make me a clean Heart, O God, and renew a right Spirit within me.

All the intermediate Time, think on some of God's glorious Attributes, as of his infinite Purity; that he hates all filthy Pollutions: Of his Power, of his Presence, that he is *about thy Path and thy Bed*; of his Omniscience, that he knoweth the *Secret of your Heart*; and that you must one Day give an Account of all your Actions at his Tribunal. Thus, if good and holy Thoughts first possess your Mind, the wicked Suggestions of Satan will be more easily kept out.

When you first go abroad, or see the Light.

BLESSED be thy Name, O Lord, for the glorious Sun, whose chearful Beams enliven the whole Earth. O may this
Light

Light never see me do any Work of Dark-ness. Thine Eye, O Lord, which is ten thousand Times more piercing than the Sun, is ever upon me. Give me Grace always to walk as a Child of Light, that I may dwell in the Regions of eternal Day.

Then, if you are single, retire to some private Place, and no more forget your daily Devotion, than you would your daily Bread. If you have a Family, call them together, and, by Prayer, commit them and all your Concerns to the Blessing of that God, who heareth the Prayers of all such as call upon him faithfully. Plead not Multiplicity of Business for your Neglect : The greater, or more entangled your Affairs are, the more Need have you to pray not to be led into Temptation.

We, alas ! are poor, weak, and necessitous Creatures, and 'tis fervent Prayer only that brings down all manner of Blessings, temporal, as well as spiritual, upon us. And to induce you to perform this Duty of Prayer with Alacrity and Zeal, think what a mighty Honour and high Dignity it is to have Leave to pray. For, is it not an Honour for a worthless and depending Creature, to appear before, and converse with his great Creator ? Is it not an Honour for vile Worms, for sinful Dust and Ashes, to be allowed the Privilege of having Access, at any Time, to the supreme Majesty of Heaven and Earth ; to make known to him our Wants, our Calamities and Distresses, and hereby to obtain the Supply of our Wants and the Removal of our Calamities ?

But to the Honour, add the great Delight and Pleasure resulting from constant Prayer. For, what
B 6 can

can be more delightful to you my Brethren, than to maintain a constant Intercourse with the highest and most excellent of Beings ? than to hold Communion with your Creator, Preserver, and continual Benefactor ; and by the regular and devout Performance of this Duty to have the Grace of our Lord Jesus Christ, and the sacred Influences of the blessed Spirit derived down upon you ? What can be a greater Refreshment to your Mind, than to disburden it of the heavy Weight of Guilt, by a free and ingenuous Acknowledgment thereof, and by humble Prayer for Forgiveness of the same ? In short, what more delightful than to vent your Grief, your Fears, your Wants, your Anxieties, into the Ears of your Heavenly Father ? One so tender, so true to his Word : One so able, and so exceedingly willing to supply all your Wants.

Since then, all Kind of Blessings, all good Inclinations, our Growth in Grace, and Advancements in the spiritual Life, depend entirely on the Aids of Heaven, and are to be derived thence by Prayer, be assiduous, diligent and fervent in this Duty ; call home your straggling Thoughts ; fix your Attention ; raise and awaken your pious Affections ; then your religious Addresses to the Throne of Grace shall prove the fervent, effectual Prayer of the Righteous Man, which availeth much.

Thus, if you daily pour out your Soul to God, in humble Supplication, and offer him Thanks and Praise all the Days of your Life, you will at length be taken up into Heaven ; and there be joined to the eternally praising, worshipping, and adoring Choir of glorified Saints and Angels.

If want of a Form shall discourage you, and you have no other Book, use this following.

M O R N I N G

M O R N I N G - P R A Y E R .

If a Family join, instead of *I*, say *We* ; instead of *Me*, say *Us*, &c.

IN the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.* Blessed be the holy and undivided Trinity, *Amen.* All Glory be to thee, O Father of Mercies, who hast lighten'd mine Eyes that I slept not in Death ; who hast delivered me from the Terrors of the Night, and from the Evil that walketh in Darkness ; who renewest thy Mercies to me every Morning. Lord, forgive whatever thou hast seen amiss in me this Night. Forgive all my former Sins ; all my Abuses of thy Forbearance and Long-suffering. O grant me Grace to improve all future Opportunities of doing thy Will, that thy Love and thy Fear may rule in my Heart all the Day long. O keep me chaste in my Thoughts, temperate in my Enjoyments, humble in the Opinion of myself, meek and peaceable under all Provocations, just and upright in all my Dealings, and diligent in all my Affairs ; and teach me contentedly to submit to whatever happens, either to myself, or to others, by the Allotment of thy wise Providence.

Suffer not my Heart to be set too much upon the Things of this World ; but grant
that

that I may be chiefly careful to fit my Soul for everlasting Bliss in the Glories of thy Kingdom.

O merciful Father, I humbly beseech thee to bless and defend thy holy Catholick Church ; in a more especial Manner, that pure and apostolical Part of it, of which I am a Member. And herein save and defend our Sovereign Lord King *GEORGE*, his Royal Highness *George* Prince of *Wales*, the Princess Dowager of *Wales*, the Duke, the Princesses, and all the Royal Family. Give to the Gentry and Magistracy Zeal for Religion ; to all *Jews*, *Turks*, Infidels and Hereticks, Conversion ; to all unhappy Sinners, timely Repentance ; and to all holy Persons, Increase of Grace. Comfort the Disconsolate, heal the Sick, be a Father to the Fatherless, and take Care of desolate Widows.

I beseech thee, O merciful God, to forgive my Enemies, Persecutors and Slanderers ; remember not their Offences, neither take thou Vengeance of their Sins. Lay not to their Charge, whatever they have said or done against me thy unworthy Servant, who have so greatly offended thy divine Majesty ; open their Eyes, that they may see the Error of their Ways,

Ways, and repent ; that so we may come to live together in Peace here, and reign together in Heaven hercafter.

Bless my Friends and Benefactors, [especially N.] to whom, by a kind Act of thy Providence, I am in a peculiar Manner obliged.

Let it be thy good Pleasure to bless all my Relations [*name them*] thou knowest all their Wants ; O suit thy Graces and Blessings to their several Necessities of Body and Soul.

Defend, O Lord, me thy Servant with thy Heavenly Grace, that I may continue thine for ever, and daily increase in thy Holy Spirit more and more, until I come unto thy everlasting Kingdom. Amen.

Our Father which art, &c.

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me, and rest upon me, and all related to me, this Day and evermore. *Amen.*

Here, and always when you arise from Prayer, lift up your Heart to God, and say ;

GLORY be to thee, O God most High, and blessed be the Name of the Lord for ever. *Amen.*

Be

Be sure never to make worldly Business an Excuse or Pretence for Indevotion. Always retire, tho' but for a few Minutes, before you go forth to your Work and to your Labour : And when your Prayers are short, let your Devotion be great ; beg of God to touch your Soul with a lively Sense of his Glory, and your own Good. Children, or Servants, may also use this.

Short Prayer for the Morning.

GLORY be to thee, Lord God Almighty, for refreshing me this Night with Sleep, and preserving me from all Perils of Darkness ; I humbly commend myself to thy watchful Providence this Day, beseeching thee to guide and defend me from all Sin and Danger, and so to rule and lead me, that all my Thoughts, Words, and Works, may tend to the Glory of thy Name, the Good of my Neighbour, and the Salvation of my own Soul. Extend, O gracious Father, thy Pity to all Mankind : Be merciful to the Catholick Church ; especially to that sound Part of it whereunto I belong. Bless his Majesty King GEORGE, his Royal Highness George Prince of *Wales*, the Princess Dowager of *Wales*, the Duke, the Princesses, and all the Royal Family ; bless also our Governors in Church and State : Lord, give them all Grace in
their

their several Stations, to promote thy Glory and the Publick Good.

Bless all my Kindred, reward my Friends and Benefactors: Forgive all my Enemies, and turn their Hearts, that their Sins may be forgiven. Be merciful to all that are in Affliction, or that labour under Pains and Diseases. O comfort and relieve them, according to their Wants and thy Mercy. Accept, O gracious Father, this my Morning-Sacrifice of most humble and hearty Thanks for all thy Blessings; but, above all, for giving thy only Son to die for me; for his heavenly Doctrine to instruct me; for all the Helps of Grace, and Hopes of Heaven. Praise the Lord, O my Soul, and all that is within me, praise his holy Name.

Our Father which art, &c.

BLESSING and Glory, Thanksgiving, and Praise, more than I can speak or conceive, be given unto thee, O most adorable Trinity, Father, Son, and Holy Ghost, by all the World for ever and ever. *Amen.*

Happy they who can spare a little Time for-Reading; which is as necessary to nourish the *Soul*, as Food is to sustain the *Body*. The New Testament, and such Portions of the Old, as contain the Precepts of an Holy Life, will give you great Pleasure and Advantage. But pray thus,

Before

Before Reading.

Blessed Lord ! the Fountain of all Wisdom, enlighten my dark Mind, and let thy Holy Spirit direct, guide, and assist me, Open thou mine Eyes, that I may see the wondrous Things of thy Law ; and cause me to remember and practise thy holy Word, that it may make me wise unto Salvation, for Christ his sake. *Amen.*

If you are careful to redeem the Time in order to read God's holy Word, you will receive great Profit thereby, especially, if you digest it by serious Meditation : God has given the Scriptures, to guide and direct us ; and how can we discharge our Duties, as Men and Christians, unless we search into those Fountains, which are able to make us wise unto Salvation ? In the Scriptures are the *Words of eternal Life*, and the Threatnings of *eternal Death*, When you take the holy Bible into your Hands raise your Thoughts ; let the sacred Oracles of God awaken in you Sorrow and Shame, for the Sins you have committed, and prevail with you to forsake them. While you are reading, be humble, and consider that God speaks to you : When you read the Commandments, say,

‘ Lord, give me Grace to obey this Command.

When you read of God's Threats or Judgments against impenitent Sinners.

‘ Deliver me, O Lord, from this Judgment.

Let the Instances of God's Mercy excite your Thankfulness thus,

‘ Glory be to thee, O Lord, for this Mercy. *After*

After Reading.

O LORD, sow the Seed of eternal Life in my Heart ; and so water it with the Dew of thy heavenly Blessing, that at all Times I may bring forth Fruit unto Holiness, and in the End reap everlasting Life, through Jesus Christ our Lord.

He that says, *Be fervent in Prayer*, says also, *Be not slothful in Business*. Go therefore about your honest Employment ; watch against all Temptations, which the Company you are with, the Place you are in, or the Work and Calling you are about, may expose you to. If you are at any Time obliged to converse with wrangling, lewd, or drunken Companions, be upon your Guard ; dispatch your Business, and be gone. Fly their Company and Conversation as you would the Plague. Why should you lose your Innocence, and your Souls, for the Sake of such wretched Men ?

If you must work for your Bread, be not discontented ; but rather bless God, that he has delivered you from Idleness, which is *the Root of all Evil*. Millions now in Bliss and Glory, thank God for the Blessing of an Employment here on Earth, by which they were secured from Multitudes of Temptations ; and we daily see (and grieve to see) to how many Dangers Idleness exposes Men. Therefore,

*When you begin your honest Labour, pray
for a Blessing.*

O LORD, who hast in Wisdom appointed various Orders of Men upon the Earth, teach me to obey thy heavenly Will,

Will, honestly to discharge the Duties of my Calling ; and avoid all Cheating, Lying, and Deceit. Give me Grace, that I may entirely depend upon thy Blessing for the Success of my lawful Endeavours, and for the Support of myself and Family ; that at last, when I shall cease from all my worldly Labours, I may *enter into that Rest, which remaineth for the People of God*, and hear those joyful Words, *Well done, good and faithful Servant, enter into the joy of thy Lord.*

Consider whatever you do, where-ever you are, the Eye of God is always upon you ; therefore when you have Leisure and Opportunity, say,

O LORD, the High and Holy One, who from thy glorious Throne in Heaven lookest down upon all the Inhabitants of the Earth, and art here and every where present, and *spiest out all my Ways* ; grant that I may *set thee always before me*. Thou mightest make me sensible of thy Presence by fearful and amazing Judgments ; but, O gracious Lord, pardon my Forgetfulness, and make me always remember, that tho' the Darkness covers me, yet I am still exposed to thy all-seeing Eye. May the Thoughts of thy awful Presence dwell upon my Mind, at all Times, and in all Places, that I may fear thee above all Things,

Things, love thee above all other Goods ;
and trust in thee above all other Lords. O
guide me always with thine Eye here, then
shall I find Favour in thy Sight hereafter.

While you are at Work.

LORD, prosper thou the Work of my
Hands upon me : O prosper thou my
Handy-work !

Remember to keep God always before you, and be
every now and then offering up short Ejaculations to
Heaven. Our spiritual Enemies, alas ! close us in on
every Side ; they have a thousand Arts of enticing
and betraying you into Sin. How many wanton lust-
ful Thoughts, atheistical and blasphemous Opinions
may arise in your Heart ; which call for sudden eja-
culatory Prayers to God, for Power and Strength to
keep them down ? These devout Breathings take up
so little Time, that they may be exercised at Work ;
or as *thou walkest by the Way, when thou sittest down,*
and when thou risest up.

*If you undertake a Matter of great Mo-
ment, pray for Help thus :*

O Almighty Father, supreme Governor
of the World, who orderest all Things
in Heaven and Earth, I recommend my-
self, and the Affair I have in Hand, to thy
all-wise Disposal. O be thou pleased
to direct and prosper what I undertake,
[name it] if it seemeth good in thy Sight.
But whatever the Event shall be, give me
Grace

Grace to rest satisfied with what thou in thy unerring Wisdom shalt appoint for me. I humbly beg thy Blessing on this, and all the Affairs of my Life, that my Soul may bless thee for this and all thy other undeserved Mercies bestowed upon me thro' Jesus Christ.

*When you behold the Heavens, the Fields,
and the Woods, say,*

O LORD, how manifold are thy Works ! In Wisdom hast thou made them all ; the Earth is full of thy Riches !

If any Temptation assaults you.

O LORD, thou Preserver of Men, let not the Enemy of Souls prevail against me : But be thou my Strength and Support in this Hour of Trial, for Christ his Sake. *Amen.*

If you dread any sudden great Danger.

LORD save me, or I perish. Arise, Lord Jesus, arise, help and deliver me for thy Name's Sake.

If you or your Friends escape Danger.

ALL Glory be to thee, O Lord, for this Blessing, which is owing to thy Mercy, who art the Fountain of all Goodness. This Favour shall never slip out of my

my Mind, but I will sing of thy Power and Mercy to my Life's End, and hope that I may at last, thro' the Merits of my Saviour, with the Spirits of just Men made perfect, sing Hallelujahs of Joy and Gratitude to the Father, Son, and Holy Ghost, for ever and ever.

If any ill Accident befalls you.

THIS Calamity comes from thy Hand, O Lord; I receive it, therefore, with humble Submission, and wait thy Time for my Deliverance. O make my Patience equal to the Trial; and grant that this, and all Afflictions which are but for a Moment, may *work out for me a far more exceeding and eternal Weight of Glory.*

If you are suddenly betray'd into Sin.

WOE is me, wretched Sinner, woe is me! what shall I do! I have unawares committed Evil in the Sight of my God; [*name it*] without thy Mercy, my Soul and Body are eternally undone: But, have Mercy upon me, O Lord, have Mercy upon me! Look upon me, O Saviour of Mankind, as thou didst on thy offending Disciple, that I may weep bitterly for this Sin. What is done I can't recall; but I resolve by the Assistance of thy

thy Grace, never again to commit the Offence I now repent of; On my bended Knees I humbly beg I may keep this Resolution. Lord, hear my Prayers, and let my Cry come unto thee.

If you escape a Temptation.

THY Power and thy Might, O Lord, have preserv'd me, I therefore will sing of thy Goodness, as long as I live.

If Company and Mirth have dissipated your Mind, say,

LET not the Affairs and Pleasures of this Life engage my Affections, but let the Thoughts of thee, O Lord, delight my Soul.

If you see others sin grievously.

LORD, kindle in my Heart a Flame of sincere Love towards my offending Brethren, that I may omit no favourable Opportunity to reprove and exhort them, and further their Salvation, *lest their Blood be required at my Hands.*

Alas! how often do I, thro' Fear or Favour, become a *Partaker of other Mens Sins*? But, as I am obliged to love my Neighbour, and by all charitable Offices study to promote his bodily Welfare, so must I be more diligent to save his precious

ous and immortal Soul. Dearest Saviour, as thou delightest not in the Death of a Sinner, reclaim these Offenders, that there may be Joy in Heaven at their Conversion. So may I hope with them, and they with me, for ever to bless thy holy Name.

When the Weather is unseasonable.

O GOD the Creator and Preserver of all Things, who causest the Grass to grow for the Cattle, and Herb for the Use of Men, look down from Heaven and send thy Blessing upon the Land wherein we dwell. Thou dost, for our Unthankfulness and Abuse of thy Mercies, punish us with unseasonable Weather, [*name either Want of Rain, or too much, &c.*] whereby we are in Danger of losing the Labour of our Hands. But, O most merciful Father, forgive us those Sins for which thou art justly displeased; and so let thy Goodness renew the Face of the Earth, that the Pastures and Fields may rejoice and sing. Increase the Fruits of the Earth, by thy heavenly Benediction, and grant that we receiving thy bountiful Liberality, may use the same to thy Glory, the Relief of those that are Needy, and to our own Comfort, through Jesus Christ our Lord. *Amen.*

*Thanks and Praise for fair Weather, or
a good Harvest.*

GRACIOUS God, the Eyes of all wait on thee, and thou givest them their Meat in due Season, filling their Hearts with Food and Gladness; I bless and praise thy Name for this seasonable Weather, by which the Earth is blessed with the Fruits of thy Bounty. Grant, O Lord, that in the Use of those good Things I continually receive from thee, I may glorify thy Name, and henceforth devote myself to thy Glory and Honour thro' Jesus Christ.

Let all the People praise thee, O God, let all the People praise thee; then shall the Earth yield her Increase, and God, even our own God, shall give us his Blessing.

Before you go a Journey.

LORD, bless and preserve me in my going out, and my coming in, from this Time forth for evermore. *Amen.*

O God, who art the Way, the Truth, and the Life; who didst guide and protect the Children of *Israel*, thy People, in the Wilderness; be thou a Guide and Safeguard, I pray thee, to thy unworthy Servant, in the Journey I am about to undertake; preserve me from Thieves and Robbers, from broken Bones,

or a sudden Death. Preserve me in all Dangers both of Body and Soul. Give thy holy Angels charge over me, to keep me in all my Ways; conduct me home again in Safety, and at last bring me to thine everlasting Rest, thro' Jesus Christ. *Amen.*

Upon your safe Return from a Journey.

ALL Glory be to thee, O God, who hast preserved and kept me in my Journey; from Perils of Robbers, from broken Bones, and every ill Accident: O fill my Heart with a grateful Sense of thy Goodness; and enable me so to pass thro' all the Changes of this Life, that my Soul may have Peace, and thy Name the Praise, through Jesus Christ. *Amen.*

If you are tortur'd with Gout, Stone, or any sudden Pain.

LORD, as thou hast given me this fore Trial, give me also Patience, and Resignation to thy heavenly Will, that the Pains and Sufferings which I endure in this World may raise my Thoughts to a better, where there is no more Sickness or Pain. And, O Father of Mercies, who knowest my weak Frame, abate the Severity of my Pain, if it be thy gracious

Will ; or enable me to bear it, that I lose not the Crown prepared for all patient and humble Sufferers, for the Sake of Jesus Christ my blessed Saviour and Redeemer. *Amen.*

You will find it very difficult, amidst a Variety of Business, to maintain that holy Flame, which your Morning Devotions may have happily kindled in your Soul. Even innocent Pleasures may turn your Heart aside ; Anger may ruffle you ; various Objects and Company dissipate your pious Thoughts. Therefore, to quicken your Attention to the Concerns of your Soul, and animate your Mind with fresh Vigour, use this.

Prayer at Noon, or at any other convenient Time of the Day.

Fall on your Knees, and lift up your Eyes towards Heaven.

AT Evening and Morning, and at Noon-day, I will pray, and that instantly ; and God shall hear my Voice.

O Lord, who knowest me to be set in the Midst of so many and great Dangers, from the Deceits of the World, the Flesh, and the Devil, that I cannot always stand upright ; mercifully look upon me : And because I cannot continue in Safety without thy Succours, keep me both outwardly in my Body, and inwardly in my Soul, that among the sundry and
mani-

manifold Changes of the World, my Heart may surely there be fixed, where true Joys are to be found thro' Christ our Lord.

Blessed God ! to how many Dangers is my Life expos'd ; with how many Temptations am I beset ; Temptations in Meat and Drink ; Temptations in Company ; Temptations in Business ; Temptations in Solitude ; Temptations in Plenteousness ; Temptations in Poverty : All my Ways are strew'd with enticing Snares ; [*Here pause a while to reflect upon the manifold Dangers of Life.*] To thee, O my God, I fly for Safety in the midst of so many Dangers ; O eternal Wisdom, direct my Steps in the safe Way, and lead me to a happy End.

O Lord, I give thee my Body and Soul, my Substance, my Friends, my Life, and all that is dear to me ; dispose of me and all that is mine, as it seemeth best to thee and the Glory of thy blessed Name.

Amen.

Deliver me, O merciful Father, from the Spirit of Pride and Avarice ; from the Spirit of Drunkenness and Gluttony ; from the Spirit of Lust, Wantonness and Impurity. Vouchsafe to give me the Spirit of Temperance and Justice, the Spirit of Knowledge and Piety, and the Fear of Thee ;

the Spirit of Patience, Kindness and Humility. Shew me the narrow Way that leads to Life, the Way that few do seek, and fewer follow.

Lord have Mercy upon me !

Christ, have Mercy upon me !

Lord, have Mercy upon me !

Our Father which art, &c.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the Beginning, is now, and ever shall be, World without End. Amen.

Befeech God not to forsake you, but still continue his fatherly Protection over you ; to be your Light and Defence, your Guide and Guard, thro' all the Temptations of the Day. If you have Time read a Chapter in the New Testament.

Our Saviour, tho' Lord of the Creatures, yet did not sit down to eat, before he look'd up to Heaven, and prayed for a Blessing upon them. St. Paul speaks of it as a known Practice of Christians in his Days. You sit down as a Beast to his Fodder, if you take no Notice of the Hand that gives you your daily Bread. Let then your Food be sanctify'd with

Grace before Meat.

LORD, pardon all our Sins, sanctify and bless these thy good Creatures to our Use : Make them serviceable to the Nourishment of our Bodies, and give unto us thankful Hearts, through Jesus Christ our Lord.

Mingle pious Discourse, or in some Sense profitable, and in all Senſes charitable and innocent Talk, with thy Meal, as Occaſion offers.

Grace after Meat.

WE humbly bleſs and praiſe thy Name, O Lord, for this and all other thy Mercies moſt graciously vouchſafed unto us. God preſerve the Church, the King, the Royal Family, and theſe Reaml's; and grant us Peace and Truth, and everlaſting Life, thro' Jeſus Chriſt our Lord. *Amen.*

If you are rich and great in the World.

O Kind and bountiful Lord, who giv'ſt us richly all Things to enjoy, grant that this Plenty, which I have for my Body, may by a diſcreet and temperate Uſe of it prove a Mercy to my Soul: That ſince I am ſo well provided for in this World, I may not grow wanton, proud, or careleſs in ſeeking after a better. But, as thou filleſt me with thy good Things; ſo fill my Heart with thy Love and Grace to uſe theſe Gifts to thy Glory, by reſreſhing the Bowels of the Poor and Needy. Make me ready to communicate, willing to diſtribute, laying up

in Store for my self a good Foundation against the Time to come, that I may lay hold on eternal Life, all which I beg for Jesus Christ his Sake. *Amen.*

If your Lot is cast among the Poor and Low in this World :

O Lord, who dost dispose of us, and all our Concerns, as seemeth good in thy Sight, give me Wisdom from above, that I may be meek, patient, and resigned under my poor afflicted State, labouring honestly to get my own Living. And tho' I have small or no earthly Possessions, yet give me the Riches of thy Grace, which is better than thousands of Gold and Silver. Lord let me not envy the Case of those rich Men, who have their Portion in this Life, faring sumptuously every Day, but forgetful of their Duty to thee, and their needy Brethren. Alas! their End will be Misery and Destruction. Let others value the Honours and Riches of this World; my Hopes are placed in Heaven alone. O Lord, give me thyself, and I have all. For this best of Gifts I will bless and praise thy Name for evermore. *Amen.*

If you go to a Feast or publick Entertainment :

LORD, grant that I may never be overcharged with Surfeiting and Drunkenness ; that nothing may proceed out of my Mouth but what is innocent and becoming a good Christian ; that while I refresh my Body I may not destroy my precious and immortal Soul, and this I beg for Jesus Christ his Sake. *Amen.*

Pray consider what a beastly and destroying Sin, tho' a common one, the Sin of Intemperance is : Consider how many Diseases and untimely Deaths, Surfeiting and Drunkenness daily bring upon Men. How many Thousands have clos'd their Eyes in a drunken Fit, and never opened them till they awaken'd in another World.

They therefore are not your Friends, who press you to exceed the Bounds of Temperance. Harmless Mirth and Gladness may lawfully be intermingled with Eating and Drinking. But if any Thing is said or done that is offensive to Religion, be not so complaisant to the Company, as to comply with their sinful Liberties ; but shew your Dislike of their Ways, by a wise and friendly Rebuke.

Advice concerning Recreations.

Because Men can't well endure a constant Toil without some Amusement and Diversion, you must be cautious that your Recreations be innocent and lawful, neither offensive to God or good Men ; but such as may become a reasonable Man and a Christian ; and take heed not to use them oftner than may be needful for the Body, and the better to fit you for the Duties of your Calling.

When Men propose Gain rather than Pleasure, from their Recreations, we know what is the usual Consequence ; Passion, Swearing, Cheating ensue ; and often Conscience, Time and Estate, are sacrificed all together : To preserve your Innocence herein, address yourself to the Throne of Grace, saying,

Deliver me, O Lord, from the Snare of enticing Company ; set a Watch continually before my Eyes, and keep the Door of my Lips. Deliver me from an immoderate Love of Pleasure ; and let thy Grace so strongly fortify me against the Assaults of Sensuality, that I may not be overcome of Evil, nor my Recreations become a Snare to me, so as to cause me to sin against thee, for Christ his Sake. *Amen.*

Praise and Glory gratefully rendered to God for all his Vouchsafements of Mercy.

I Bless and praise thy Name, O God, for thy manifold Mercies, which have followed me all the Days of my Life ; for my Health, Peace and Liberty ; for the Use of my Reason, Limbs and Senses ; for the Kindness of my Friends, and the Success of my Affairs in the World. But, above all, I thank thee, O Lord, for sending thy Son, our Saviour Jesus Christ
into

into the World. And for all other thy spiritual Blessings in and through him. For the Light of thy Word, the Aid of thy Spirit, and the Means afforded to bring me to eternal Glory. Blessed God ! how much am I indebted to thy Bounty ! O give me a thankful Heart, entirely devoted to thy Honour and Service, that I may ascribe to thee, O Father of Mercies, all Glory, Love and Praise, throughout the Remainder of my Life, and for evermore. This I beg in the Name, and for the Merits of thy dear Son, Jesus Christ, my Lord, and only Advocate.

*After you return from your daily Labour,
or any Business.*

IN a joyful Sense of thy fatherly Care and Protection, and with an Heart full of Gratitude and Love, do I praise the Name of the Lord most High. 'Tis of thy Mercy, O Lord, that I am not groaning under some sore Sickness or complaining of Wounds, or Bruises in my Body ; but more especially, I bless thee, that thou hast preserved my Soul from Sin and Wickedness ; maintain, O Lord, I beseech thee, in my Thoughts, such a lively Remembrance of this thy Goodness, as may provoke me to Love and to

good Works, to the Honour of thy Name; the Credit of my Christian Profession, and the Peace and Comfort of my Soul here, and hereafter in the Day of the Lord.

If you have offended by sinful Thoughts, say,

O Eternal Spirit, be present with my Spirit, that I may never quench the holy Thoughts thou dost at any Time kindle in my Breast. Create in me a clean Heart: Lord, say to my Sin-defiled Soul, as thou didst to the Leper, *I will, be thou clean.* Happy is that Breast which is honoured with so glorious, so divine a Guest: O come, thou Purger of inward Pollutions, and burn up all the Dross of my sinful Affections; guide and comfort me with thy holy Inspirations, that my whole *Spirit, Soul and Body, may be preserved blameless unto the Coming of our Lord Jesus Christ.*

If your Words have been blameable, express your Sorrows thus:

WOE, woe unto me, that I have open'd my Ears to the light, vain, and sinful Discourse of wicked Men. O Lord, lay not to my Charge the innumerable Slips and Transgressions of my Tongue: And let no corrupt Communication

nification henceforth proceed out of my Mouth. I know that *for every idle Word that Men shall speak, they shall give an Account in the Day of Judgment.* O, therefore give me Grace, that hereafter I may take heed to my Ways, that I offend not with my Tongue; but use my Speech to instruct my Neighbour, to soften the Pains of the Afflicted, and to shew forth my Maker's Praise. Then shall it be my sweet Employment, with Angels and Arch-Angels, and all the Company of Heaven, to laud and magnify thy glorious Name for ever and ever.

Condemn your sinful Deeds thus :

I AM grieved, O my God, I am grieved that I, the Work of thy Hands, have dared to sin against thee, my Father, my Maker, and my Judge; I humble myself before thee, O Almighty God, for all the unrighteous Actions of my Life, wherein I have grievously offended thee, either this Day, or at any other Times.

For these, and all those other Sins, O most righteous Lord, which either mine own Heart, or thou, who knowest better than my Heart, seest me to be guilty of, I am sorry at my very Soul, and here humbly confess them before thee, with
Shame.

Shame and a broken Spirit, and with stedfast Resolution, by thy Grace, to watch and strive against them for the Time to come. Where I have wickedly broken thy Statutes, my Study shall be religiously to keep them. And where I have done Wrong to any Person, I am ready and willing, according to the utmost of my Power, to repair the same. Lord, I repent, increase my Repentance, and pardon me a poor returning Sinner, for Jesus Christ his Sake.

After this, you may innocently recreate your wearied Spirits; and in the Evening, a little before you go to Bed, take a View of your Actions the Day pass'd; consider what Good you have done, what Snares you have avoided, what Mercies you have received. Learn that safe and easy Method of judging yourself, that you may not be condemn'd by God. Every Night set as an impartial Judge upon yourself, and carefully examine the Thoughts, Words, and Actions of the past Day. And first examine your Thoughts. Say, Have I in my Mind been contriving Ways to gratify my Revenge, or fulfil the Lust of the Flesh? Have I entertained blasphemous Thoughts of God? any Ill-will against my Neighbour? Have I endeavoured to keep off evil Thoughts of all Kinds, and not consent unto them? Secondly, look to your Words. The Scripture says, *By thy Words thou shalt be justified; and by thy Words thou shalt be condemn'd.* Tho' the Tongue be call'd an unruly Member, yet you must answer for not governing it. Ask your Heart then—Have I been guilty of speaking against God, his Providence;
against

against my Parents or Governors in Church or State? Have I in my Passion uttered injurious Words? Have I been guilty of prophane Swearing or Cursing? Have I given false Evidence, or shamefully conceal'd the Truth to the Hurt of my Brother? Have any obscene Words, such as may debauch innocent Minds, proceeded out of my Mouth? Thirdly, See what your Actions have been. Did I this Morning dedicate my Soul and Body to God? Have I diligently follow'd the Business of my Calling? Have I been sober in the Use of God's Creatures, and thankful for all his Mercies? Let this be your constant Practice at Night, commune with your Heart in your Chamber, and be still. Implore the divine Forgiveness for all that is past, and devoutly pray to God for his Grace, to keep you from all Sin and Wickedness for the Time to come. What can contribute to your spiritual Advancement more than this Practice? The Seeds of Vice hereby will be hinder'd from taking deep Root in your Heart; and evil Habits cannot get Strength. If you thus, once a Day, seriously enquire into the State of your Souls, and let not the Sun go down on any unrepented Sin; you may sweetly lay down your wearied Head to Sleep, and God, who hath dealt with you all the Day, will watch over you all the Night, giving you such convenient Refreshment as the Necessities of your frail Nature want. Then beg Protection from Heaven, for your Soul, your Body, your Relations and Friends. by

EVENING PRAYER.

O Eternal and Almighty God, I a wretched Sinner, the sinful Offspring of our disobedient first Parents, humbly prostrate my Soul and Body before the Throne of thy adorable Majesty, to condemn.

demn myself with true and hearty Sorrow for all the Sins of my Life, especially for those I have committed this Day, by Thought, Word, and Deed, [*Here stop a little, consider, and name what you have done amiss*] provoking most justly thy Wrath and Indignation against me. I confess them all with Shame and Confusion of Face before thee, humbly beseeching thee to have Compassion upon me: And according to the Multitude of thy tender Mercies, to blot out my many and great Transgressions. Forgive my Sins, O Lord, of what Kind or Degree soever they be. My Sins of Omission, and my Sins of Commission; [*Here stop a while and name what they have been*] the Sins of my Soul, and the Sins of my Body; my Sins of Ignorance, or Surprize; and my more deliberate and presumptuous Sins: Forgive them, O Lord, forgive them all for his Sake who died for my Sins, and rose again for my Justification, and now sits at thy Right-hand to make Intercession for me, Jesus Christ, my Lord.

Vouchsafe me, O Lord, the Assistance of thy Holy Spirit, that I may continually be given to all good Works; and with a pure Heart and Mind follow thee, the only God; that so among the sundry
dry

dry and manifold Changes of the World,
my Heart may surely there be fixed,
where true Joys are to be found.

O Lord, Creator and Preserver of Man-
kind, I pray unto thee, for all Sorts and
Conditions of Men, that thou wouldst be
pleased to make thy Ways known unto
them, thy saving Health among all Na-
tions: Enlighten all *Jews, Turks*, Infidels,
and Hereticks, with the Knowledge of thy
Truth. Be gracious to thy holy catho-
lick Church, especially to that Part of it
to which I belong. Bless the King and
the whole Royal Family, with all tem-
poral Blessings here, and with eternal
Glory in the World to come.

Lord, let it be thy good Pleasure to
give to our Governors, Zeal for Religion;
and to the whole Nation healthful and
peaceful Times. Bless all that I have
wrong'd, and forgive those that have
wrong'd me: Forgive my Enemies, Per-
secutors and Slanderers; have Mercy up-
on them, Lord, have Mercy upon them.
Spare them, for they are the Work of
thy Hands: O spare them, for they are
redeem'd with the precious Blood of thy
dear Son; and lay not to their Charge
whatever they have said or done against
me

me thy Servant, who have so greatly offended thee, my merciful Father.

Bless and keep my Relations and Friends, [*name them.*] Lord, thou knowest all their Wants, and all their Desires, be pleased therefore to suit thy Graces and Blessings to their several Necessities of Body and Soul.

Finally, I commend to thy fatherly Goodness and Compassion, all those who are under thy afflicting Hand: Give them, I beseech thee, both Patience to bear, and Prudence to make a right Use of their Trials; and, in thy own good Time, give them a happy Issue out of all their Afflictions, or take them from these temporal Miseries to thine eternal Rest in Heaven, through thy Mercies in Jesus Christ our Lord, and mighty Redeemer.

I bless and praise thy Name, O God, for all thy Goodness; [*mention the Mercies vouchsafed unto you*] for thy Preservation of me this Day pass'd, and the rest of my Life, from innumerable Accidents and Dangers; but above all, I laud and magnify, and adore thy Goodness, for redeeming the World by the Death and Passion of thine only begotten Son, our Lord and Saviour Jesus Christ. Grant I may express my Thankfulness to thee, O God,

by

by submitting myself entirely to thy holy Will and Pleasure; and by studying to *serve thee in true Holiness and Righteousness all the Days of my Life.*

O make me mindful of that Time when I shall lie down in the Dust; and because I know neither the Day nor the Hour, when I shall be summoned hence to appear before the Judgment-Seat of Christ, grant I may never live in such a State as I shall be afraid to die in; but that thro' thy Grace, I may live so soberly, righteously, and godly in this present World, as that my Soul may be prepared for the Company of Saints and Angels in thy heavenly Kingdom, thro' Jesus Christ our Lord; in whose Name and Words, in behalf of myself, and all Mankind, I humbly and heartily pray,

Our Father, &c.

If every Evening you shall thus adjust your Accounts with Heaven, and it should please God to take you hence before the Morning Light, you may rest comfortably assur'd, that you will be number'd with the Saints in Light everlasting.

A short Prayer at Night for Servants, Children, or any that are straitened in Time.

O Lord, pardon all the Sins I have committed this Day in Thought,
Word

Word or Deed against thy divine Majesty, [*confess them*] wash me thoroughly from my Wickedness, and cleanse me from my Sins. And because, thro' the Weakness of my mortal Nature, I cannot always stand upright, grant me the Help of thy Grace, that I may overcome all the Temptations that daily surround me. Assist me, good Lord, by thy Grace, that I may worship thee, serve thee, and obey thee as I ought to do. Supply me with all Things needful, while I am on Earth, and prepare my Soul for the Happiness of Heaven.

Lord, receive me and all my Friends into thy Protection this Night, [*my Father, &c. according as they stand related*] Watch over me and refresh me with seasonable Rest, that I may rise the next Morning more fit for thy Service.

All Praise and Thanksgiving be to thee, O Lord, for the Mercies bestowed upon me this Day, and all the Days of my Life.

Mercifully hear my Prayers, and accept my Praises, for the Sake of my Saviour *Jesus Christ*, in whose Words I sum up all my Wants.

Our Father, which art, &c.

Here meditate a While, then say,

The Blessing of God Almighty, the Father

ther, the Son, and the Holy Ghost, be with me this Night, and for evermore.

When you undress.

NAked came I out of my Mother's Womb, and naked shall I return ; O make me wise to prepare for my latter End.

When you lie down in your Bed.

Vouchsafe me, O gracious Lord, a quiet Night, and a happy End. Defend me and this Family from all Adversities, which may happen to our Bodies. Good Lord deliver us from Fire, from Lightning and Tempest, from Thieves and Robbers, and from all those other Perils and Dangers which for our Sins might justly fall upon us. Blessed Lord, into thy Hands I commit myself, my Soul and Body. O save me from all Dangers ghostly and bodily through thy merciful Goodness, in *Jesus Christ* our Saviour.

O how secure and sweetly do they sleep, who go to Bed with a quiet Conscience, who after a Day of faithful Industry and pious Living, lay down their Heads in Peace, and safely rest in the Bosom of Providence !

After

After some pious Meditations, close your Eyes with this Prayer.

I Will lay me down in Peace and take my Rest; for it is thou, Lord, only, that makest me dwell in Safety.

The Lord bless me, and keep me; the Lord make his Face to shine upon me, and be gracious unto me; the Lord lift up his Countenance upon me, and grant me Peace this Night and evermore.

If you cannot sleep, use these or the like Meditations.

IN the Night Season will I sing, and make my Prayers unto the God of my Life. I will remember him on my Bed, and meditate on him in the Night-Watches. For the Day of the Lord will come as a Thief in the Night, when the Heavens being on Fire, shall be dissolv'd, the Earth also with all its Works shall be burnt up. *What Manner of Persons then ought we to be in all holy Conversation and Godliness?* O Lord, the blessed Angels never rest Day or Night from singing forth thy Praises; with this blest Choir, unworthy as I am, will I also join my Heart and Voice, saying, *Hallelujah, Salvation and*

SUNDAY.

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*and Honour, and Glory, and Power, be
unto God for ever and ever. Amen.*

To keep out idle and unclean Thoughts, think on
your mis-spent Life, meditate on Death and Judg-
ment, on Heaven, and Hell. Think on the Sins of
your Youth, and remember that you must soon die,
Pray to God for Mercy in the Day of Judgment.

*Happy Servant, whom his Lord, when
he cometh, shall find thus doing.*

SUNDAY.

MEDITATION.

Welcome, blest and happy Day! this
is the Day which the Lord hath
made, which he hath sanctified to himself,
and called by his own most Holy Name.
Worthy is the Lord of all our Time,
worthy of the Praise of all his Creatures.
Shall I employ the whole Week on myself,
and not offer one Day unto him, to whom
I owe all that I enjoy? Forbid it, O gra-
cious Lord, and make me faithfully observe
my Duty to thee on thy own blessed Day.
Ah dearest Lord! I was heretofore a Pro-
phaner of this holy Day, for which I might
justly have been given over to a reprobate
Sense; or by a sudden Vengeance snatch'd
out of the World in the midst of my
Sins:

Sins: The Devil with his Temptations, the Corruptions of my own Heart, and the wicked People of the Age we live in, would persuade me not to frequent the Worship of God, join in the Prayers of the Church, hear his holy Word, or receive the Blessed Sacrament. But I will with a resolved Spirit, like to that which animated the zealous Psalmist, say unto them, " Away from me, ye Wicked, " for I will keep this Commandment of " my God, that so from a temporal Sabbath here, I may pass to an eternal one " in Heaven hereafter."

Another MEDITATION and Prayer.

LO! this is the solemn Day, which the Lord hath made, therefore rejoice, O my Soul, and be glad in it. This is a Day sacred to divine Love, a Day of heavenly Rest and Refreshment. Behold the Church prepares her solemn Offices, and summons all her Children to bring in their Praises. The King of Heaven himself invites us into his own Presence, and vouchsafes us the Honour of drawing near unto him. Let those who value not the Favour of thee, O God, waste this holy Day in the Omission of

pious

pious Duties, and in being careless of doing any Thing for the securing to themselves a blessed Eternity. Unthinking Men ! who spend this Day of Holiness and solemn Devotion, in vain, if not in wanton Talk ; and in Sports and Pastimes, to the great Hazard of their Salvation. As for me, O Lord, give me Grace to be wiser and better, and not to faint or grow weary in thy Service. Arise then, O my Soul, put on the Robes of Righteousness ; go to the House of God with holy Reverence, and awful Humility ; worship the Lord in his holy Temple with Faith and Fervour, and he will fill thee with the Graces, with the Joys and Comforts of his blessed Spirit. Lord give me Grace to keep holy the Sabbath Day, so as that it may become a Pledge to me of enjoying an eternal Sabbath in Light and Glory. O bright and blessed Day of Eternity ! when I shall enjoy an endless Sabbath in Heaven, and be for ever with my God ! Prepare me, blessed Lord, by the Means of Grace here, for this Kingdom of Glory hereafter. *Amen.*

THE Want of a due Observance of the Sabbath, has always been esteem'd the chief Cause of the Decay of Christian Piety. And because Multiplicity of Business in some, and Scruples in others, are

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often

often made Excuses for not faithfully observing the Duties of this holy Day, I shall be more particular in my Directions for the Sake of ignorant Minds. Know then, God by creating the World in six Days, and resting on the seventh, hath commanded all Mankind, to whom the Knowledge of this stupendous Work shall come, to dedicate a seventh Part of their Time to his Honour and Service. The *Jews* observed *Saturday* in Memory of the Creation; and also because, on that Day God delivered the Children of *Israel* from the Bondage of *Egypt*, by drowning *Pharaoh* and his Host in the *Red Sea*.

We *Christians* keep *Sunday* for our Day of Rest and solemn Devotion; because, on that Day, our Lord Jesus Christ arose from the Dead, and rested from the Work of our Redemption, which he completed by his Resurrection. On that Day a great Deliverance was obtained for us. A Deliverance far greater than that of the *Israelites* from the Slavery of the *Egyptians*. Now as to the Evidences that the primitive Christians did, and that we still ought to keep the first Day of the Week for our Sabbath, we find that the Disciples met together on that Day to perform religious Duties; to hear the Word preach'd, to partake of the holy Sacrament, &c. And all Christian Churches have enjoin'd and practis'd the religious Observation of the Lord's Day; and 'tis of great Moment, that we strictly dedicate it to the Service of God. The Works of our ordinary Calling become criminal, when the Creator of all Things challenges our Time; this Day then must be employ'd in all such holy Exercises, as promote the Glory of God, the Good of our Neighbour, and the Salvation of our own Souls. Nothing but Sicknefs or absolute Necessity can be a fair Plea for not attending on the publick Service of the Church on the Lord's Day. We may have often heard some thoughtless Men say, we can read or pray at home; what need we then leave

our

our own Houses, and go through Wet or Cold, to the House of God? But at this Rate, all Sense of Religion would be lost, did every one reason and act in this wretched Manner. Pray ought not Christians then, to own their Faith publickly, and in the Face of the World; and openly join with others in offering up to God the solemn Sacrifice of Prayer and Praise. And since God and the Church, and the Laws of the Land, have appointed this Day for such holy Offices; how bold or ignorant is any one who thinks himself at Liberty, to break through all these strong Engagements? How can he hope for the Blessing of God, who will not seek it in the Way prescrib'd? Our Souls require Spiritual Food, to keep them alive to God, as much as our Bodies require Meat and Drink, in order to preserve our natural Life. Happy therefore are we, who are thus called off from the Hurry of Business or Pleasures, and commanded by God, to spend one Day in seven for the Good of our Souls. Nay, tho' as becomes good Christians, we read the Scriptures and other devout Books in the Week, tho' we pray in private, or resort to the daily publick Prayers; yet the Return of the Lord's-Day is still needful to keep our Souls in a devout and holy Frame. On this Day we have most Time to look into the State of our Souls; to meditate and make firm Resolutions of living answerable to our holy Profession. And what great Advantage and Delight do those devout Observers of the Christian Sabbath find by using the Means design'd to make them better? Pious People, by frequenting the Church, confessing their Sins, and begging God's Pardon, do certainly grow more pious; and even some bad Men, by Degrees, are hereby influenced to leave off their wicked Courses, and are brought to a better Mind. And you may observe, that they who make no Conscience of keeping the Sabbath, grow worse and worse, and when they come upon their Death-bed, how

sadly do they reflect upon their Lives past ; and sorrowfully own, that vicious Company, and frequenting Ale-houses, when they should have been at Church, drew them into those profligate Courses ; which are now like to be their eternal Ruin. Again, how many poor uninstructed Souls sleep away the Sabbath, or take Journies thereon for Profit or Pleasure, wandering idly abroad, or sinfully staying at home on that blessed Day ; not considering, that they ought to spend, at least, that Day as diligently in the Service of God, as the Week-days in their own ?

Do you therefore, if you have any Zeal for God's Glory, any Regard for the Christian Religion, any Concern for your own Happiness, resolve not to be cold or indifferent how you pass the Sabbath.

But, as the Ground must be prepared before the Seed be cast into it ; so must you prepare for religious Duties, by bringing your Heart into an humble and devout Frame.

And because you can't be ignorant of God's Will, without the utmost Hazard of your Soul, spend some Part of the Lord's Day in reading the Bible. That sacred Book was at first dictated by the holy Spirit : When therefore you read therein, let it always be with Reverence and godly Fear. Many holy Men and Women have accusom'd themselves to read the *Word of God*, meekly kneeling upon their Knees. When we read of the Threatnings or Promises of God, we ought to tremble or hope, according as we are guilty or not guilty. The holy Lives of the pious Saints should not be regarded as Matters of History only, but as Patterns of Imitation. *Abraham's* Faithfulness, *Moses's* Meekness, *David's* Devotion, *Job's* Patience, &c. should prevail with you to imitate them in their Virtues. Some read the Scripture only to furnish themselves with Matter of Discourse, or to cavil thereat ; but to those it will certainly prove the saddest History they ever read in all their Lives ; and if they pretend

to be in Jest, I can assure them, God will be in Earnest with them. Do you then, pious Christian, on this joyful Day, rise early ; get Time to read in your Bible, and to meditate on what you read ; then, as you have Opportunity and Leisure, instruct your Children, or Friends, and Servants, in the great Duties of Christianity ; visit the Sick ; comfort the Sorrowful ; and season all your Discourse with Piety ; then will the solemn and holy Offices the Church has prepared, have a due Influence upon your Heart.

And tho' you bring Honour unto God by private Devotion, yet you glorify him more by your publick Addresses ; for then you let others see, the high Esteem you have of his Excellencies, and cause the Voice of his Praise to be heard among Men. When careless Men behold a Number of Christians assembled together in an humble Manner, with pious Devotion, and submissive Reverence, with bended Knees, and Eyes lifted up to Heaven ; this Sight strikes them with Fear and Awe ; and supports the Belief both of God's Existence, and of his Glory and Majesty, in the Minds of Men. The publick Prayers and Praises of devout People bring them nigh unto Heaven ; and are the nearest Approach that can be made to that happy Society of just Men made perfect on this Side Glory.

Learn therefore to value every Hour of this Day, which the Lord hath sanctified to himself, and called by his own most holy Name ; and not foolishly spend it in Pastime and Vanity ; much less shamefully spend it in a Course of Sin ; but therein remember God's innumerable Mercies, and deeply imprint them in your Heart : Press onward after new Degrees of Improvement ; so shall you purchase a blest Eternity.

*Give Thanks and Praise that you are
vouchsafed the Knowledge of the true
God and true Religion.*

HOW many Millions of Men live in Blindness and Ignorance, when I am vouchsafed *the Means of Grace, and made wise unto Salvation?* Blessed be thy Name, O Lord, for thy loving Kindness towards me, that my Lot is not cast among Heathens and Unbelievers, but that I was born of Christian Parents, and baptized in my Infancy, in the Name, or by the Authority of *God the Father*, who created me; of *God the Son*, who redeemed me, and of *God the Holy Ghost*, who enlightens and sanctifies me. Praised be thy Name, O Lord, for bringing me afterwards to *Confirmation*, where I publicly renewed the solemn Vow at my Baptism. Blessed be thy Name for those comfortable Assurances thou didst give me at that Time, of thy Favour and Goodness towards me. Blessed be thy Name, for that Privilege thou didst then bestow upon me, of approaching thy holy Table. Lord grant me Grace, that as I have given up my Name to Christ, I may continue faithful in this my Profession to the End of my Days, and after having Fruit unto
Holiness

Holiness here, I may in the End reap everlasting Life, through Jesus Christ our Lord, *Amen.*

If Opportunity serves, a little before Church-Time,
on your Knees, say,

MOST glorious Lord God, who art greatly to be fear'd in the Assembly of the Saints, and to be had in Reverence of all them that are round about thee ; I look upon this thy Day as holy and honourable, and in a peculiar Manner, dedicated to thy Honour and Service. O pardon all my Sins, and suffer them not to stand between thy divine Majesty and my Soul, to hinder my Prayers from ascending to thee ; or thy Grace and Mercy from descending on me. Touch my Soul with an Awe of thy Majesty and Glory, and fix my wandering Thoughts, that I may behave myself with Reverence and godly Fear. Be thou in the midst of the Assemblies of thy People, and let thy merciful Ears be open to the Prayers which thy Servants make before thee this Day ; give me Grace to receive thy holy Word into an honest Heart, that I may bring forth the Fruits of the Spirit, and diligently live after thy Commandments ; that when the appointed Time of

my Departure hence shall come, I may be translated from the Church militant here on Earth, to the Church triumphant in Heaven; and being admitted into the blessed Society of *just Men made perfect*, I may render continual Thanks and Praise, and ascribe all possible Honour and Glory to the Holy, Blessed and Undivided Trinity. All which I humbly beg, for the Sake, and in the Words of Jesus Christ.

Our Father, which art, &c.

Be at Church, if possible, before Prayers begin, for if you do not come at the Beginning of the Service, you lose one of the most important Parts of it; you fail to join in the *Confession* of Sins, so have no Title to the Comfort of the *Absolution*. Think not, as many inconsiderate People do, that you come in good Time, if you hear the Sermon, tho' you miss the Prayers.

When you leave your House, use this Meditation.

I Will go with Joy and Gladness to the House of my God.

O thou that hearest Prayer, unto thee shall all Flesh come.

I was glad when they said unto me, let us go into the House of the Lord; for I love the Habitation of thy House, and the Place where thine Honour dwelleth.

While

*While you are walking to Church with
your Family.*

O How amiable are thy Dwellings,
thou Lord of Hosts; my Soul hath
a Desire and Longing to enter into the
Courts of the Lord: My Heart and my
Flesh rejoice in the living God. Blessed
are they that dwell in thy House, they
will be always praising thee; for a Day in
thy Courts is better than a Thousand. I
had rather be a Door-keeper in the House
of my God, than to dwell in the Tents
of Wickedness.

The Lord loveth the Gates of *Sion*
more than all the Dwellings of *Jacob*;
therefore will I come into thy House, and
in the Multitude of thy Mercy, and in
thy Fear, will I worship towards thy holy
Temple.

At the Church-Yard.

AS the Hart panteth after the Water-
Brooks, so panteth my Soul after
thee, O God. My Soul thirsteth for God,
even for the living God.

O my God, kindle a holy Flame in my
Soul, and let my Sins be the Burnt-offer-
ing for it to consume, that there may not

corrupt Affection, any cursed Thing be shelter'd in my Heart, that I may never again defile that Place, which thou hast chosen for thy Temple.

Go not into the House of God laughing, talking, or staring about you, but possess your Mind with a reverential Awe of the infinite Majesty of that God, into whose Presence you come.

At the Church-Door say,

O King of Heaven, forgive me all that I have sinned against thee.

As soon as you enter the Church.

HOW dreadful is this Place! this is no other but the House of God, even of that God, who is greatly to be feared in the Congregations of his Saints, and to be had in Reverence of all them that are round about him.

HOLY and Reverend is thy Name, O Lord; Glory be to thee, O God most High.

*When you enter your Seat, say meekly,
kneeling upon your Knees,*

UNworthy am I, O God, to appear before thee; but since thy infinite Goodness doth invite us to come into thy House,

House, I most thankfully receive this inestimable Benefit.

And now, O Lord, I beseech thee, mercifully to pardon all my Sins, and the Sins of thy People assembling themselves in thy House: O let thy holy Spirit help our Infirmities; and so dispose our Hearts to Devotion, that our Prayers and Praises may be well-pleasing to thee, through Jesus Christ.

Then rise up, and consider the infinite Distance between God and you.

Behave yourself with all Gravity and Decency; stand or kneel, as directed by the Rubricks in the Book of Common-Prayer. How shameful is it to sit, when we put up our Petitions to the Throne of Grace! An earthly King would not bear such an irreverent Behaviour: How highly displeasing then must it be in the Eyes of the King of Kings!

Avoid the Ceremony of bowing to others, after Prayers are begun. Also, gazing about takes the Mind off from the important Business it ought then to be engaged in. Whispering, and Talking, and Laughing, in the Time of divine Service, are Affronts to God, and betray a Want of Reverence and Devotion in Men. Look into the Temples of the very Heathens, and you will see more devout Behaviour among those deluded Souls, than many Christians shew in the House of God. Since our Acceptance at the Throne of Grace depends in a great Measure upon our offering up our Prayers to God with a devout and attentive Mind, and an humble Posture of Body, 'tis amazing, that in many Country Churches there is no Conveniency

for Kneeling. They, whose Office obliges them to provide all Things necessary for the publick Worship of Almighty God, and who solemnly swear to do it, ought to take Notice of this. Surely they must be blind, if they see it not ; and wicked, if they don't reform it.

Do you demean yourself with an awful Reverence, and pray with such Fervour of Affection, as to shew you value what you ask for. Strive to avoid all wandering Thoughts : Bewail your Weakness and manifold Infirmities, and beg of God to kindle in your Breast a Flame of true Zeal and Devotion, and in some Time you will feel the good Effects of it. Fix in your Mind an awful Sense of God's Presence, which will stir up your faint and cold Desires, and engage all the Powers of your Soul in his Service. An humble, modest Deportment of the Body will much contribute to the Attention of the Mind. Pray then on your Knees ; this Posture is more likely to excite true Devotion, than if you sit, or stand up, and gaze about, which dissipates your Thoughts, hinders your own Prayers, and perhaps those of your Neighbours.

If you are cold in your Devotions, and don't serve the Lord with Alacrity and Joy.

O My God ! I am full of Trouble, that I should take so little Delight in the Performance of my Duty to thee ; and so soon grow weary of it, to the Hurt of my own Soul. Why am I so lifeless in doing what should be the Comfort, the Delight, and the Rejoicing of my Heart ? My Soul, O Lord, is possess'd with a Spirit

rit of Infirmary, it is bow'd together, and can in no wise lift up itself to thee. O be thou pleased to cure this sad, this miserable Disease, to spirit and enliven this drowsy Heart, that it may freely mount towards thee. O make my Desires answerable to my Wants, and graciously hear my Prayers for Christ his Sake.

*If good Desires are kindled in your Heart,
when you pray unto, or praise God.*

Blessed be thy Name, O Lord, for imprinting a lively Sense of thy Goodness, and of my own Unworthiness upon my Soul. O let my Heart be ever filled with the Sense, and my Mouth with the Acknowledgement of thy Mercies. It is a joyful and pleasant Thing to be thankful. O suffer me not, I beseech thee, to lose my Part in that divine Pleasure; but grant that as I daily receive Blessings from thee, so I may daily, from an affectionate and devout Heart, offer up Thanks to thee, through Jesus Christ. Thou art my God, and I will thank thee: Thou art my God, and I will praise thee. O my Soul bless the Lord, and remember all his Benefits!

Before

Before or after singing the Psalms.

O Lord, as I praise thee with the Saints on Earth, grant that hereafter I may with the blessed Spirits in Heaven, laud and praise thy holy Name for evermore. *Amen.*

Before the Sermon.

GRant, O Lord, that by the preaching of thy holy Word, my Heart may be confirm'd more and more in the Doctrines and Truth of the Gospel, my Mind enlighten'd, my Life amended, and thy Name for ever glorified. *Amen.*

After Sermon.

GRant, Lord, that I may be a Doer of thy Word, and not a Hearer only, deceiving my own Soul. O let not the Cares, the Riches, or the Pleasures of the World, steal it away; but give me Grace to bring forth Fruit unto Holiness, and to live the Life of Grace here, that so I may at length attain to a Life of Glory hereafter, for Christ his Sake.

When Prayers are ended, kneel down and say,

O Lord, pardon the Wanderings and Coldness of these Petitions; sanctify
to

to me this, and all the other Means of Grace, that I may live according to my Profession and my Prayer, for Christ's Sake.

Blessing, and Glory, and Wisdom, and Honour, and Power, be unto God, and to the Lamb for evermore.

When you go out of the Church, or return Home :

I Am now departed out of thy Sanctuary, depart not thou from me, O God ; but let thy Blessing go home with me : Sanctify unto me the Words I have heard, that with *Mary* I may *ponder all those Sayings in my Heart* ; observe them in my Life ; and receive the Comforts of them in my dying Hour. *Amen.*

Mis-spence not this Day, but keep up a Sense of Religion in your House, that God may dwell where you dwell. I wish every Family had,

1. The Bible and Common-Prayer-Book.
2. The whole Duty of Man.
3. Dr. *Sherlock* of Death and Judgment.
4. The great Importance of a religious Life.
5. *Stanhope's Thomas à Kempis*. Serviceable to all Christians, but especially it will administer true Comfort to the Afflicted.
6. *Wake's Catechism*. A Book that will at once enlighten your Mind, and warm your Affections.

'Tis an unpardonable Neglect, not to know the Will

Will and Pleasure of our Lord and Master Jesus Christ: Of this we are to be inform'd by the Gospel, which is a Guide of the Blind, an Instructor of the Foolish, a Teacher of Babes, a Light that shines in a dark Place. Many are discouraged from reading the Scriptures, by a few obscure Passages to be met with therein ; by Things hard to be understood, which hinder these Books from being so instructive as might be expected. But this happens when weak, injudicious People perplex themselves with reading the abstruse Parts of the Bible ; such as are the Prophecies of *Daniel*, *Ezekiel*, and the *Revelations* ; which give little Help to the Ignorant, and such as have *Need of Milk, and not of strong Meat*. Some other Points, it must be own'd, are above our weak Capacities to comprehend ; as the Perfections of God, his Providence, the Nature of our own Souls, &c. Yet these Parts are useful to humble aspiring Men ; to teach them to adore these Depths of divine Wisdom ; and to excite their Industry, to search out divine Truths. If People of mean Capacities want to have the Difficulties they meet with in Scripture explain'd, let them resort to those Teachers whom God hath placed over them. If with Humbleness of Mind we will observe the following Directions, great Advantage may be expected from them.

1. Begin with the Gospels, which are plain and easy, and abound with heavenly Doctrine.

2. The 5th, 6th and 7th Chapters of St. *Matthew* contain the Substance of Christianity ; and every pious Person ought to read and meditate on them, till he has copied them into his own Life and Conversation.

3. Enrich your Mind with the Epistles, which are a fuller Explication of several Articles of the Christian Faith, which were but summarily deliver'd by our Saviour. They give particular Commands for discharging the Duties relating to all Sorts and Conditions of Life ; those of Princes and Subjects ; of
Pastors

Pastors and People ; of Husbands and Wives ; of Parents and Children ; of Masters and Servants.

4. Read over often, and get by Heart as much as possibly you can, of the Book of *Psalms*. These will raise in your Soul humble and devout Affections ; as containing the most affectionate Prayers, Intercessions, and exalted Strains of Praise and Thanksgiving, and will teach People Submission to God's Will, in all Conditions of Life. And never did any Writings come up to the Loftiness of the *Psalms*, all of them out-do the utmost Stretch of human Skill and Invention.

5. Read the Book of *Ecclesiastes*, which will instruct you to despise the World, and all its Vanities. *Job* will teach you Patience and Resignation to the Will of God. When did Majesty shine forth in more Splendor, than in the Descriptions of the divine Power ? *Chap.* 38, 39, 40.

6. Proceed to the Books of *Moses*, *Joshua*, *Judges*, and *Ezra*. The Song of *Moses*, *Exodus* 15. of *Deborah*, *Judges* the 5th ; of *Hannah*, 1 *Sam.* 2. Never did any human Author come up to those lofty, grand, and lively Passages of Scripture, which I could gladly transcribe, but will only point them out as they stand in our Bibles. *Deut.* 32. 1. *Give Ear, O ye Heavens*, &c. 2 *Sam.* 7. 18. 1 *Kings* 8. 22. 1 *Kings* 9. 3. 1 *Chron.* 29. 11. *Isaiah* 1. 38. and 53. Where does Sorrow flow forth in such tender Strains, as in the Lamentations of *Jeremiah* ? He seems to breathe only in Sighs, and speak in Groans. What can be compared to the Prophecy of *Nabum*, when he foretels the Downfal of proud *Nineveh* ; or to *Daniel's* denouncing the divine Vengeance against *Belshazzar* ? These Passages of sacred Writ out-do the most sublime Originals of Heathen Antiquity. The Souls of these Authors were touched with a heavenly Flame : How much better were it to fill Childrens Minds with such noble Subjects, which might redound to the Glory of God, and the Good of their Souls, than

to corrupt their innocent Minds with the prophane Use of unchaste Writings? Our modern Wits think every Thing in Scripture so mean and flat, as not to be worth their Reading; but all who have a Taste for Learning, find there such a lofty Eloquence, as is above the Rules of human Art. For these inspired Writers have a grave and manly Majesty, Clearness and Beauty: They have no unnatural Rants, no high swelling Words; but an amiable, great, and noble Simplicity of Language reigns in them. This is more entertaining both to the Learned and Pious, than the most beautiful Passages of Heathen Orators and Poets. The Wise of all Ages have ever been of this Opinion, and will be so: And none speak ill of the Bible, but Scorners and debauched Sinners, who are condemn'd by its Precepts, and whose Threatnings terrify their Conscience. 'Tis a sad Thought, indeed it is, that many daring Wretches use their Tongues and Pens against this Book, indited by the Holy Ghost. But do you, O pious Christian, dread to despise the Word of God, by which you shall infallibly be judg'd at the last Day. Who can sufficiently lament, that so many pernicious Books appear in the World, which put fair Colours on the worst of Crimes? The Reading of them may fix such Errors in the Mind, which cannot without great Difficulty be rooted out.

What Mischief has been done by young Peoples delighting in Romances and Plays, and wanton Songs, which generally fill the Head with rambling and unchaste Thoughts? There may be in these Books some entertaining Wit: But this serves only to guild over the Poison and Danger of them; therefore away with them, look not into them, and, I assure you, this will contribute much to secure your Virtue. Pious Books will turn your Heart from the Love of sensual Desires, and raise the Minds of young People up to the Contemplation of more noble and more excellent Objects; and enable them to look
down

down with a generous Disdain upon sinful Pleasures, and mean Pursuits.

That hearing Sermons may turn to your Advantage, hear with an honest Simplicity of Heart, begging the Assistance of the Holy Spirit. How can you be careless or sleepy, when Matters of the last Importance are laid before you? What can rouse you up, if Things relating to your eternal Happiness or Misery, can't prevail on you to listen to them with an attentive Mind? 'Tis not enough, that you hear and remember, and are affected with a good Discourse; the main Point is, to put in Practice the Instructions you have heard: The Pleasures of the World are apt to blot out the good Impressions made upon your Mind; the Cares of Life will choak the Word; therefore at all Times, especially on the Lord's Day, seriously reflect upon the useful Truths which have been delivered; let them excite your Diligence, to attain the Virtues recommended, and avoid the Vices that obstruct your Salvation.

That you may gain Time for Reading, Meditation, and be at the publick Assemblies before Prayers begin, you must rise early. Too many lie long in Bed, and give themselves up to carnal Ease and Rest; yet on Week-days can stir abroad early to pursue their worldly Affairs. If you are Master of a Family, think on *Joshua's* Resolution, *As for me and my House, we will serve the Lord*, Josh. 24. 15. Go with your Family to the Evening Service, and go with the same holy Desire as in the Morning. Think not half a Day enough for God and your Soul. If God has dealt bountifully with you, let the Poor, the Maim'd, the Halt, and the Blind, rejoice with you. When you relieve their Bodies, give some Instruction to their Souls, which will make the Charity far greater. Therefore, instruct the Ignorant, draw Sinners to Repentance, comfort the Afflicted, and watch every favourable

favourable Opportunity to rebuke and reprove all such as are wicked and scandalous in their Ways.

Suffer not your Family to perish thro' your Neglect ; but by your Care, Example, prudent Counsel, and Reproof, keep yourself and them from the Pollutions of the Age. How is it that Men are unjust Oppressors ; that we hear of so many Thefts and Robberies, Perjuries, and Murders ? Why have we so many corrupt Administrators of Justice, unnatural Parents, disobedient Children, ill Masters, faithless, idle, and impudent Servants ? Trace it to the Original, and it will be found, that the Want of a due Observation of the Sabbath-day is the chief Cause of all those Mischiefs.

All Praise be to God, who, in a debauch'd Age, hath put it into the Hearts of many worthy Persons to train up poor Youth in the Fear of God ; the only Way of putting a Stop to the Propagation of Sin and Wickedness in the World.

Thanks be given to the pious Benefactors, and to all who labour in this excellent Work ; to their Honour be it spoken, without Diminution of the Royal Dignity, they shall all share in that glorious Title of, being *Defenders of the Faith*.

A Prayer to be used by Parents, Masters of Families, or Guardians.

O Almighty God, merciful and gracious, take into thy Protection the Children committed to my Charge, [*name Relations, Orphans, &c.*] be pleased to give them healthful Bodies, an understanding Heart, a teachable Temper, and an obedient Will, that they may be thy
 Servants,

Servants, and thy Children all their Days. Thou knowest, O Lord, how weak and inconsiderate young People are; how violent their Passions, and how easy to be seduced! I therefore most earnestly implore thy Blessing upon my Endeavours to bring them up in the Nurture and Admonition of the Lord. And do thou, O God of all Grace, season their Minds with a Sense of Religion, that they may be Examples of Virtue, by a sober, humble, and devout Behaviour and Conversation; that so they may pass through all the Dangers and Temptations of this Life, and be Coheirs with Jesus in the Glories of the next.

Consider that all Children are by Nature wild, and prone to Evil, and therefore must be brought under Discipline betimes. Ground, you know, uncultivated, will produce nothing but rank Weeds. *'Tis happier, says Plato, not to be born, than to be unbred.* And because Errors, indulged at the first, are hard to be corrected, use all Endeavours to prevent ill Customs, and implant such Virtues in the Breasts of your Children, that they may prove a Comfort to their Friends, and an Ornament to their Country. What is so pleasing in the Eyes of God, as to see young Persons form'd thus early to Virtue and Honour?

Some know, by woful Experience, the Troubles and Vexations that uninstructed Daughters bring into Families: Many of whom, by their petulant Humours, by Impatience, Bitterness and Clamour, have entirely alienated from them the Affections of their Husbands; who being vex'd by their unquiet Tem-
pers

pers, have sought to drown their Cares in excessive Drinking ; or to look for Good-nature abroad, when they could not find it at home. When the Passions rule with an absolute Sway, and are not subdued by Religion, how can Peace be expected ? Every little Thing will make the Untaught fly out into Anger and Rage, disturbing their own Peace, and that of all around them. Youth at first may, like tender Officers, be easily fashioned : and if Notions of Virtue and Honour are instilled into them in the Spring of Life, they will scarce ever wear out with Age. For tho' the World, the Flesh, and the Devil, with their alluring Offers, may, for a Time, choak the good Seed, yet when Years and sober Thoughts bring the Person to himself again, the good Seed early sown will spring up again, and being watered with the Dew of God's heavenly Blessing, bring forth Fruit in Amendment of Life. Loose not therefore the first seven or eight Years. God declares, that he is pleased with the Prime of our Affections, with the Obedience of our earliest Years, and with the First Fruits of the Soul. If youthful Days are neglected, nothing but Disobedience and Trouble can be expected ; and to have Vexations grow out of our own Bowels, and come from those whom God, and Nature, and Gratitude, have ordain'd for our Comfort, will be an unspeakable Grief ; and what is worse, God will require their Blood at their wicked Parents Hands. 'Tis therefore our most important Concern, early to shape and manage well their tender pliable Minds. This is the most proper Season to bend their Minds to Virtue and Religion. What Cruelty is it to let such Habits be form'd in youthful Minds, as must be unlearn't ? If Parents or Guardians won't use their best Endeavours to make their Children good, they must not expect, when they are advanc'd in Years, they shall prove any Thing but bad Men. Some say, let Children indulge their Follies ; be idle, foolish, and vain ! When they are tired
with

with Vice, they will naturally chuse Virtue. O silly Advisers! if they have never been taught what Discretion is, how shall they make a discreet Choice? Hinder, if possible, the foolish Blandishments of Nurses, the Flatteries of Servants, and their obscene and indecent Words; and instead of letting them become a Prey to such bad Advisers, do you keep them under your own Eye and Care, and instruct them in the whole *Compass of their Duty to God, their Neighbour, and themselves*. If they are well taught this early, they will know how to behave themselves ever after. Let them first be inform'd, that there is a God; that we are his *Creatures*; that our Preservation, and all the Blessings we enjoy, are from him; that we poor worthless Dependants must pray to him for what we want, and thank him for all we receive. Inform them farther, that there is a Life after Death, where the Good shall be happy, and the Wicked miserable to all Eternity. Form their Minds to Religion and Virtue, by teaching them Modesty, Sincerity, and Tender-Heartedness.

First, Modesty. This is a great Preservative against Sin and Vice. If the Child is suffer'd to grow bold, and bear no Restraint, and the Fear of Shame is gone, what shall hold him from running into Excess, and *committing Sin with Greediness*.

Secondly, Sincerity. This is the Life and Soul of all other Graces, and will be hereafter the Ornament of their Lives, and make them acceptable both to God and Man.

Thirdly, Tendernefs. Their own Bowels will prompt them to this Virtue, and incline them to be pitiful and tender-hearted. In order to teach your Children a soft and humane Disposition, keep them from Sights of Cruelty; reprove them if they torture any dumb Creature for Sport; for this will harden their Hearts, and make them less apt to compassionate the Wants of the Distress'd.

We

We find Children apt to treat Birds, Butter-flies, and other Creatures which fall into their Hands, with Cruelty. Therefore watch them narrowly in this Respect, and if you see them inclined to any such Temper, they must be chid and taught a contrary Behaviour: For the Custom of tormenting and killing dumb Creatures will not be apt to teach them to be very compassionate to their own Kind. Especially, train up your Children to keep their Passions in Subjection; for Anger drives them to Quarrels, and may perhaps, even to Murder; an over-eager Desire will prompt them to be covetous, to cheat and steal; and Fear makes them rather offend God, than disoblige a great Man. If these irregular Passions are let alone in Children, they will in Time get an absolute Ascendant over them; and a Soul under their Dominion will be stormy and contentious, froward and cruel, full of Spite and Rancour. When Children eagerly crave what is pleasant, 'tis not prudent always to gratify them; let them sometimes be disappointed, and learn to submit their Wills to the better Judgment of their Guardians. While you teach them the Government of the Tongue, take all due Care to render a *Lye and Breach of Faith* as the most detestable and odious Vice. Keep them, if possible, from hearing leud Words, and prophane Talk; from Oaths and Imprecations. 'Tis a dangerous Thing to let any bad Qualities take Root in Children. You will consider, whether Intemperance in Meat and Drink be not the Fuel of inordinate Appetites. And, to conclude this Point, let them learn to be true and just in all their Dealings, and not suffered, even at Play, to cheat and over-reach, lest, when they become Men, they should put in Practice the same Tricks. The Reason we now have so much Wickedness and Injustice in the World is, because good Principles were not instilled into Children. The great and singular Blessings which accompany a virtuous Education,

cation, cannot but recommend it to all Parents. For what more noble and more valuable Ornaments can they desire for their Children, than that they be meek and humble, pure and chaste, modest and gentle, patient and charitable, merciful and compassionate? 'Tis in these Virtues and Graces, that the Perfection of our Nature consists. But by all Means let Parents and Guardians be careful above all Things to set before their Children a good Example. This would be a very powerful Means to engage their Little Ones to tread in their Steps, for Children are observed to be fond of imitating their Parents in their Behaviour and Manners.

The Child's Prayer for his Parents, or Guardians.

O Merciful Redeemer, who didst take little Children up in thy Arms, lay thy Hands upon them, and bless them, look graciously upon me, who am one of thy Children. Make me dutiful to my Parents, and kind Instructors; bless their godly Admonitions, and cause them to sink so deep into my Mind, that I may be Proof against all Allurements to Sin unto my Life's End. O let the holy Angels guard and defend me, thy Holy Spirit guide and sanctify me, that as I grow in Years, I may grow in Wisdom and Goodness, to the Comfort of my Friends, the Honour and Glory of thee, my God, and to my own Happiness here and for ever thro' Jesus Christ. *Amen.*

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Though

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Though we are on this Day restrain'd from doing our own Works, yet some Employment is allowable. Works of Necessity, of Piety and Charity, of visiting the Sick, of reconciling Differences, and relieving the Poor, are suitable Employments for this Holy Day.

As you began the Day piously, so end it by Reading and Evening Prayer.

That by keeping holy the Sabbath or Lord's Day in this Life, you may hereafter with Saints and Angels celebrate an eternal Sabbath of Praise and Joy in Heaven; which God grant for Jesus Christ his Sake. *Amen.*

Meditations upon some of the GREAT FESTIVALS of our Church.

MEDITATION.

NEITHER the manifold Affairs of this Life, nor our Interest in the good Things of it, should so far engross our Thoughts as to make us neglect these happy Opportunities of working out our own Salvation; nor the Love of Pleasure entice us to waste these blessed Days sacred to Piety and Devotion, in sensual Enjoyments; but our rejoicing must be with Temperance and Sobriety. If we cast our Eyes abroad, at these holy Seasons, we may see every where Scenes of Pleasure
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sure and Effeminacy, of Luxury and Wantonness, of Rioting and Drunkenness, and all the other Vices which make Mens Practices irregular, and tend to Debauchery and a general Dissoluteness of Manners. By conversing and complying with the bad Customs of the World, the Mind and Morals of Men are poison'd by Degrees.

Now to avoid this, we shall do well to consecrate these holy Seasons to Religion, to attend the publick Worship with humble Thoughts, composed Behaviour, and a thankful Heart; to commemorate the Mystery of our Redemption with exalted Thoughts of God's wonderful Goodness to the Sons of Men: to keep stedfast in the Belief of those heavenly Truths which the Scriptures reveal, and undaunted in the Profession of our most holy Faith: so devoutly to spend our Time at these holy Festivals, in meditating upon the Wonders of divine Love commemorated on them, and diligently practising the Doctrines then taught; that being *faithful unto Death, we may at last receive a Crown of Life, through Christ our Lord.* Amen.

The PRAYER.

ALL Praise and Glory be to thee, O God, who hast graciously bestowed upon me many Blessings, spiritual as well as temporal, relating both to this Life and a better.

I adore and praise thee, O Lamb of God, who by thy precious Bloodshedding hast rescued me from the Slavery of Sin, and the Dominion of the Devil.

All Honour and Thanksgiving be unto thee, O blessed Spirit, for those extraordinary Gifts bestowed on the Apostles, whereby they were enabled to work Miracles, and for those ordinary Gifts of thine, whereby all devout Christians have in all Ages been enabled to work out their Salvation : Grant that I, being enlighten'd and animated at the Celebration of these Wonders of thy Love, may constantly attend the Publick Worship, and devoutly keep and celebrate these high Solemnities here below, that hereafter I may join with the blessed Spirits in the new *Jerusalem*, and with them say, ' Blessing and Honour, Wisdom and Power, be to him ' that sits upon the Throne, and to the ' Lamb for all Eternity. *Amen.*

As Praise is due to God for all his Mercies, so
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ought he, in a more especial Manner, to receive your Homage and Adoration when you commemorate the Mercies vouchsafed on the great Festivals; as our Saviour's *Incarnation, Resurrection, Ascension, and sending of the Holy Ghost*. For, think how many Generations of Men have lived and died without the Knowledge of these uncommon and distinguished Favours: They are left in Ignorance, but you are made wise unto Salvation. God, rich in Mercy, hath revealed unto you the Gospel of his dear Son, and given you all possible Proof of his Loving-Kindness.

And now what a base and shameful Ingratitude will it be in you to forget the Blessings these auspicious Days bring to your Remembrance?

But, alas! we, see (and we grieve to see) that these holy Seasons, designed for better Purposes, are unhappily made the Instruments of Vice and Extravagance. We see, to the Disgrace of our holy Religion, that they are for the most Part spent in Luxury and Excess.

Some bold Talkers, in this loose Age, exalt their Voices against the Observance of these Days; others treat the solemn Offices, prepared by the Church for those Festivals, with Sport and Laughter. A third Sort ridicule the great Doctrines of Christianity, such as our Saviour's *Incarnation, Death, Resurrection and Ascension*, which, in the Opinion of all wise and good Men, command Respect and Veneration: But tho' these *Philistines* have sworn together against the Lord and his Church, I trust in God they fight in vain. 'Tis the Part of every faithful Christian, as much as in him lies, to obviate this spreading Mischief: Do you, therefore, beg of God Almighty to preserve in your Mind a lively Sense of the Mercy you are call'd upon by the Church to commemorate. Think on the great Mysteries of your Redemption, and your Heart will be truly thankful. Let not Covetousness, or Pleasure, so take up your Thoughts, as to hinder

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you from working out your own Salvation. Resort to the House of God with devout Behaviour ; and forget not to approach the Altar with heavenly Affections. Bring to your Lord the Sacrifice of Praise ; bring Hymns of Glory to his awful Name. How can you think on your Lord's miraculous Incarnation ; on his painful Crucifixion, his Resurrection, his triumphant Ascension into Heaven, and his sending down the Holy Spirit upon Earth, without Transports of Wonder and Love ? Improve these holy Seasons to the Advantage of your Soul ; be watchful against all Temptations, and moderate in your lawful Enjoyments, that you be not ensnared thereby : Then will you be sanctified here, and received up into Glory hereafter. That you may not forget these Wonders of divine Love, exhibited to you at these holy Seasons, the following Collects may be of Use.

On CHRISTMAS-DAY.

O Holy, and ever blessed Jesus, who being the eternal Son of God, and most high in the Glory of the Father, didst vouchsafe to take our Nature upon thee, and as at this Time to be born of a pure Virgin ; O thou, who didst come into the World to heal the Broken-hearted, to help the Miserable, and to save that which was lost ; to deliver us from the eternal Miseries of Hell, and make us Partakers of the Inheritance, with the Saints in Light : Give me Grace, with all Admiration, Reverence and Thankfulness, ever to receive and ponder this great Mystery

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stery of Godliness in my Heart. O welcome News, that Christ Jesus came into the World to save Sinners! Quicken me, Lord, that I also may duly express that Thankfulness and Delight which my Soul ought to feel on this most affecting Occasion; that I may comply with the gracious Designs of thy Mercy to do me good. Keep me, O God, at all Times, more especially during this Season, from abusing the good Things which thy Bounty has furnished me withal for the Refreshment of my Body; and from falling into Gluttony or Drunkenness, as the Manner of some is.

O work in my Heart, such a lively Sense of the many and great Blessings which this Season brings to my Remembrance; that adoring and believing in thee, as my only Lord and Saviour, imitating thy holy Example, obeying thy holy Commands, I may be saved through thy Merits, and at last reign with thee, who art God blessed for ever, World without End.

On Good-Friday.

I Come before thee, O Lord, in the lowest Prostrations of Soul and Body, with Eyes full of Tears, and a Heart full of Grief

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Grief and Sorrow for those Sins of mine, which crucified the Son of God afresh, and put him to open Shame. When I look on my Saviour, and then on myself, I am astonished at the Wonders of his Love, which surpasses the Thoughts of Men and Angels.

The Scriptures declare that in *Adam* all died; and that by the Offence of one, Judgment came upon all Men to Condemnation. But my Consolation is, that my Saviour shed his precious Blood for me, that I might not suffer the Pains of eternal Death; but be advanced to Honour, Glory, and Immortality with him.

Henceforth I desire not to live, but unto Christ, who died for me. Assist me, O blessed Spirit, to purify myself, and to tread in the Steps of this humble, meek, and patient Sufferer. Keep in me such a lively Sense of my Saviour's Agony and bloody Sweat, that I may bitterly hate Sin, the Cause of his Torments; and teach me the Value of my immortal Soul, for which he became *obedient unto Death, even the Death of the Cross*. Confirm my Courage in the Christian Warfare, that as a good Soldier, I may fight manfully under the Banner of my crucified Saviour, that nothing either in Life or Death may
ever

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ever separate me from the Love of my glorious Redeemer ; who, with the Father and the Holy Spirit, liveth and reigneth one God, blessed for ever.

At EASTER.

Welcome, blessed Day, wherein my Saviour arose from the Dead, and chased away the Clouds of Fear. My glorious Redeemer hath triumphed over the Powers of Darkness, and conquered Hell and the Grave. He is risen, and hath shewn that he is able to save himself, and to save to the uttermost all that come unto God through him. By his Death he hath destroyed Death ; and by his rising to Life again, hath restored Man to everlasting Life. Sing then, O my Soul, unto the Lord, a Psalm of Joy : Sing with a cheerful Voice, and thankful Heart. Now may every penitent Sinner *be of good Comfort*. Tell abroad this Soul-reviving Truth, *The Lord of Life is risen again*. O blessed Redeemer, make me to rise from the Death of Sin unto the Life of Righteousness, that I may spend the Remainder of my Days to secure that everlasting Happiness which thou hast purchased for me. Thy Resurrection speaks Comfort to me

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under all, even my bitterest Sorrows. Tho' I mourn, and am afflicted here, yet the Tears I shed for my Sins shall be turned into Joy; *and that Joy no one shall take from me*: 'Tho' my Body be crumbled into Dust, or devoured by the Fish of the Sea, yet shall I live, and with these very Eyes see my Redeemer, and enjoy him whom my Soul has loved, and be united to my glorious Head for ever and ever.

On Ascension-Day.

O King of Glory, who art exalted far above all Principalities and Powers, and enthroned in thy heavenly Kingdom, where Saints and Angels, and all the Host of Heaven, do admire and adore thee, look down from on high on me thy humble Servant here below. O make me feel the Power of thy Grace, and the blessed Influences of the Holy Spirit lifting up my Mind and Desires from fleeting earthly Enjoyments, to the solid lasting Glories above. Wherefore, O my Heart, wilt thou be groveling on the Earth, seeing thy glorified Jesus is ascended into Heaven? From this Time I will lift up my languishing Head towards thee, O Saviour of lost Sinners, and reach at the Glories of Heaven.

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ven. My Knees shall bow at thy exalted Name; my Tongue shall confess thy Glory; and thou shalt be the daily Entertainment of my most serious Thoughts.

Lord grant, that after I have dwelt above in Heart and Spirit, I may at last ascend, whither my Saviour Christ is gone before, and be for ever with the Lord; there, together with the whole Church triumphant, to see and admire, to love and praise thee, O blessed God, World without End. *Amen.*

On Whitsunday, or the Coming of the Holy Ghost.

ALL Glory be to thee, O Lord, who didst send down at this Time the Holy Ghost from Heaven, in the Likeness of fiery Tongues, lighting upon the Apostles, and didst produce in them glorious Effects, turning their Ignorance into Learning, their Fear into Courage, their Weakness into Strength, and their Sorrow into Joy; and notwithstanding all the Devices of Satan, hast caused the Gospel to be preached unto all Nations. Had I the Tongue of Men and Angels, had I that miraculous Gift which descended upon the Apostles; and made them declare thy

84 *FESTIVALS and FASTS.*

wonderful Works in every Language; still my Praises would be infinitely less than thy infinite Perfections require. O heavenly, sweet, divine Comforter, enter into my Soul and dwell there; that it may appear by my Conversation and Course of Life, that thy Grace doth rule in my Heart, and abide with me. But, woe is me! thou wilt not enter into a Soul polluted with Sin; nor stay in a Breast which harbours any Iniquity. But, O adorable Spirit, who cleanse the Thoughts of the Heart, forgive me (I humbly entreat thee) if at any Time I have resisted thy blessed Inspirations, and quenched the holy Flames thou hast ever kindled in my Breast; and so purify my Heart with thy celestial Grace, so burn up in me all the Dross of Sin, mortifying and killing all Vices in me, that I may be fit to receive and entertain thee as Guide and Comforter. Then shall I know and love thee, and constantly do the Things that are right, and so walking by the Influences of thy Grace here, I shall be fitted for thy Glory hereafter.

Another to the same Effect.

O Eternal God! who didst bestow upon thy Apostles many excellent Gifts, and

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and at this Time didst teach the Hearts of thy faithful People, by the sending to them the Light of thy Holy Spirit; grant me by the same Spirit to have a right Judgment in all Things, and evermore to rejoice in his holy Comfort, through the Merits of Christ Jesus, my Saviour. O blessed Spirit, I blush and am confounded at my great Perverseness and Folly; for thou hast oft times filled my Heart with holy Thoughts and Resolutions which have continued with me a few Hours; but alas! many whole Days being spent in Idleness, Vanity and Sin, I have caused thy Grace to depart from me; but return, O heavenly Comforter, with thy purifying Influences, renew a right Spirit within me, and fix this unsteady Piety into a regular and constant Course of Virtue and Holiness. And if my inconstant Heart should ever turn aside to the Paths of Death, O send thy Grace to check my desperate Speed; shew me the dreadful State of impenitent Sinners; strike my regardless Soul with Terror and Amazement, and set before my Eyes the beauteous Prospect of a pious Life: O blessed Spirit, our only Comforter under all our Sorrows, be ever an Help to me in the Time of Trouble; subdue my rebellious Affections, and sanctify

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sanctify all the Faculties of my Soul. Have Mercy on me, O adorable Holy Ghost, govern my Life with thy holy Rules, then my Joy in thee shall afford me greater Delight than all the Pleasures in the World. To thee, O Holy Spirit, with the Father, and my dear Saviour, be all Honour and Glory in all Churches of the Saints, from this Time forth and for evermore. *Amen, Amen.*

S A I N T S D A Y S.

M E D I T A T I O N.

HOW should I bless and praise God, who has instructed his holy Church with the heavenly Doctrine of the Apostles, and has not abandoned me to the dim Light of my own Reason, but in the holy Scriptures has graciously revealed whatever is necessary for me to believe and practise in order to my eternal Salvation! Lord, grant I may with Diligence apply myself to the reading of those sacred Volumes. Give me Grace to commemorate, with all Thankfulness, the Heroick Piety of the Saints, who served the Lord in Hunger and Thirst, on Racks, and in Tortures, and who encounter'd Death without Fear;

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Fear; I rejoice in the Happiness they are advanced to. But what shall I do, that I may partake with them of the Heavenly Kingdom? How shall I, poor Dust and Ashes, and laden with the Burden of my Sins; how shall I hope to be numbered with the Saints in Glory everlasting! And yet do not despair, O my Soul, for thousands now in Bliss and Glory, had once the same Difficulties to master that we have. They lived in the same Valley of Tears, and were set to strive with the same unruly Passions; now the same gracious God that enabled them to overcome, will strengthen us in like Manner. Therefore love your own Interest, which is no hard Command; obey your Maker's Voice: Love entirely your dear Redeemer, and the Grace of God will work all good Works in you.

The P R A Y E R.

PITY, O Lord, and cure the Blindness of thy Creatures, who live below in the Dark, still seeking Rest; but finding none until they seek it in thee. O take away that Veil that blinds our Eyes, and let us see that there's a better World than this; a happier People than those we know. For, how glorious is the Kingdom
of

88 FESTIVALS and FASTS.

of Heaven, where our Lord reigns in the Midst of his Saints ! Look up, my Soul, and see a glorious Place, incomparably beyond the Courts of Kings : O may I tread in the Steps of all those that are departed hence in the Faith and Fear of God. May I learn of them to be humble and meek, to submit like them to the Will of Heaven ; to govern my Senses by the Rules of Reason, and my Reason by the Dictates of Religion. Through the Grace of God, I hope one Day to dwell above ; mean while I'll join my Voice with your Hymns, and say, ' Salvation ' to our God, who sits on the Throne, ' and to the Lamb that redeem'd us with ' his Blood.' *Hallelujah. Amen.*

It is recorded of the blessed Apostles of our Lord, that they hazarded their Lives among barbarous Nations, rejected the Flatteries of the World, and fought the good Fight of Faith, before they were called from their painful Labours on Earth, to a blissful Rest in Heaven. Rejoice that you have so many Examples of good Men set before your Eyes, who loved their Lord and Master Jesus Christ, more than all the Friendship of the World, nay, than their own Lives. Thrice happy you, if in a right Manner you celebrate their Festivals, and follow their blessed Steps in virtuous and godly Living : Then shall you also come to those unspeakable Glories which they now enjoy, and which are prepared for all, who, like them, unfeignedly love God : And what hinders but you may attain the same Happiness ? They who now reign in Heaven, once, like you, lived in the Valley

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Valley of Tears, and strove with the same Temptations. Be a Follower of them, as they were of Christ; be courageous in the Possession of the Truths of the Gospel; be content to pass through Honour and Dishonour, through evil Report as well as good Report, for Righteousness Sake, and you shall rest with them. For you profess the same Religion with these Saints; you partake of the same holy Sacraments; you are bred in the same Apostolick Faith; you are redeemed with the same inestimable Price; God, who enabled them to overcome, will also strengthen you. God, who knew their Doubts and Fears, will guide you through all Dangers, as he did his faithful Servants of old: If you persevere to the End, your Soul shall depart in Peace, and go up to dwell in Heaven, where you, with the Choir of Angels and glorified Saints, shall for ever sing the Mercies of the Lord. The Church of God hath prepared her solemn Offices for each Saint's Day. Mr. *Nelson's* Companion for the Festivals and Fasts of the Church of *England*, and Dr. *Stanhope* on the Epistles and Gospels will give you a sensible Pleasure and Delight, if you read them. I shall only add a Collect for such as are obliged to work and labour on Holidays, and cannot resort to the publick Assemblies of the Saints.

Collect on any Saint's Day.

BLESSING, Honour, Glory, and Praise, be to thee, O Father of Mercies, for having raised up holy Men of God, as Instruments to convey the Light of the glorious Gospel of Jesus Christ unto the World, and overcome the Kingdom of Darkness: Especially I praise thy Name
for

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for those eminent Graces and Virtues, which shone forth in the Saint we this Day commemorate, [*name him*] who departed this Life with the Seal of Faith, and now reigns in Bliss and Glory. I likewise praise thee for all other thy Servants, [*here think on any virtuous Relation or Friend*] who departed this Life in thy Faith and Fear. Behold with Pity, Lord, the Dangers to which the Frailty of our Nature is perpetually exposed; grant that the Examples of thy Saints may quicken me to follow them, as they did Christ, that I may with a glad and willing Mind imitate their Humility, Self-Denial, Courage in owning the Truth; that I may leave an Example of Duty and Obedience to those that come after me; so that at the last, with the Saints that are gone before, I may sing eternal Hallelujahs to the Honour of thy Mercy, through Jesus Christ my Saviour. *Amen.*

F A S T - D A Y.

FASTING, a Duty always observ'd by holy Men of old, was used as a Means to express Sorrow for Sin, and to bring the Mind into a fit Disposition for considering any thing of great Moment and Importance. Publick Fasts are enjoined by Authority, to which you are commanded to pay Obedience. On such Days of Humiliation, you are to mourn

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mourn for national Calamities, occasioned by publick Sins, and pray for a Removal of them. On private Fasts, you are to confess your own Sins, to humble your Soul, and admire the Riches of the divine Grace and Mercy, which hath spared you so long: You are to accuse, judge, and condemn yourself, that you be not judged of the Lord. *David*, we read, chastened his Soul with *Fasting*; and *St. Paul* kept his Body under by *Fasting*. Some of the primitive Christians abstained from Wine and Flesh, eating usually Herbs, or Pulse, with Bread. But the Custom of Fasting in these Days, is not so rigorous. If through bodily Indisposition, we cannot abstain altogether, at least we ought to eat sparingly on Days of Fasting or Abstinence, and not gratify the Palate by any luxurious Dainties; for to feed the Body high, is to teach the Soul to rebel against God. If Age and Infirmities make Fasting prejudicial to your Health, and hinder rather than promote your Devotion; then you may use your Liberty; only use not your Christian Liberty to gratify the Flesh. To fast, in a good Sense, is to live always regularly and soberly, denying yourself all vain and sinful Pleasures of the World, and daily mortifying your fleshly Lusts. However, you are to pay a proper Regard to the Fasts of the Church, and to all publick Fasts enjoined by Authority. On these Days you are to humble your Souls before God, resort to the publick Worship, and give yourselves unto Prayer, penitential Devotions, and reading of the Holy Scriptures. Think and meditate on the unspeakable Goodness of God, on the gracious Promises of the Gospel, and the free Offers of Mercy to all penitent Sinners; on the bitter Death and Passion of the Son of God, for you, a miserable Sinner. Humble and abase your Soul, considering how unworthy you are of so great a Benefit; casting your Eyes down to the Ground, say often, *God be merciful to me a Sinner*. In Case of hard Labour and
Sickness,

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Sickness, Allowance, I say, will be made in this Duty. And tho' you in the Country are tied down to hard Labour, yet you must abstain from excessive Eating and Drinking. Be exact in looking into the State of your Soul; and, in all Respects, shew such an Humiliation as is proper for one who is, thro' his Sins, in Danger of losing the Favour of God.

Collect on a Fast-Day, and in the Time of Lent.

O God of all Glory, I blush to think that I am one of those degenerate Children, whom thou hast nourished and brought up, and that have rebelled against thee. But, Lord, in Pity to my Soul, pardon my base Ingratitude, and lay not to my Charge my past Transgressions. Accept of my unfeigned Sorrow for all my former Sins, and let the precious Blood of Christ procure my Pardon, and speak for me, since I have nothing to say for myself. Be merciful to this sinful Nation, which has abused thy manifold and great Blessings. O that thy Threatnings may work godly Sorrow, and an unfeigned Repentance in my Breast; that my Abstinence from Food may fit and dispose my Heart to abstain from Sin and Folly, and work in me Repentance to Salvation not to be repented of. Then shall these Days of Humiliation
here

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here on Earth be followed by Days of Rejoycing hereafter in Heaven, where I shall never hunger, never thirst any more ; but be satisfied with all good Things at thy Right-Hand, where there is Fulness of Joy, and Pleasures for evermore.



COLLECTS

COLLECTS *for the most Eminent
Virtues and Graces of the
Christian Life.*

TH O' you in the Country are for the most Part fully employ'd, yet you have some spare Time, which you should wisely and diligently employ to the Advantage of your Soul. If you make use of and learn these following Collects, they will store your Mind with Variety of good Thoughts ; and through God's Blessing upon the sincere and devout Use of them, the Temper of your Mind may be changed, your Heart renewed, your inward Affections sanctified. You will every Day improve in solid Virtue, and, by the Assistance of the Holy Spirit, you will persevere to the End.

M E D I T A T I O N.

AS from a polluted Fountain unwholesome Streams will always flow ; so from a sinful filthy Mind corrupt Imaginations will be perpetually rising. 'Tis then of great Moment to let Virtue keep the Possession of your Soul, and to let the Grace of God rule in your Heart. Satan leaves no Stratagem untry'd to gain the Affections. If his cursed Suggestions prevail,

vail, his Work is done. For, he will hurry the Sinner into all vicious Disorders; in which, if he continues long, 'tis with great Difficulty, that he is ever reclaimed to a better Mind. If earthly, sensual, and sinful Objects insinuate themselves into the Mind; virtuous, good, and worthy ones cannot get Access. Learn heavenly Wisdom then, and pray and strive for Purity of Heart. Let not a wild, impatient Desire of sensual Pleasures, though ever so alluring, draw you off from God. Make no Excuses for neglecting religious Duties; you cannot, you say, at all Times, have Leisure; but certainly no one can want an Opportunity of offering up to God a short Prayer every Morning and Evening. Hereby you will obtain God's Grace to protect and defend you: Hereby you will be enabled to resist the Assaults of the Devil.

The P R A Y E R.

HEAR me, most merciful Saviour, I most humbly beseech thee, and let thy powerful Grace be ever present with thy weak unworthy Servant. I am not able, of myself, to do or think any Thing that is good. O let thy Spirit assist my feeble Endeavours, do thou assist me to overcome

overcome the Temptations that surround me, fix my inconstant Mind, and follow me all the Days of my Life, that I may persevere in good Works unto the End. O thou True, thou Chief, thou Eternal Good of immortal Souls, come and purify my Heart with thy celestial Fire; come, and burn up in me all the Dross of Sin, that there may be a Way prepared for thee; and that thou mayst enter in and dwell there. For by removing every thing that may hinder thy blessed Approach, I humbly hope my Soul may be ready for the Communications of thy Grace, and be fitted to receive so divine a Guest.
Amen.

For F A I T H.

O My God, I firmly believe that thou didst make all Things out of nothing; that thou, O blessed Jesu, didst take upon thee our frail Nature, and die to be a Sacrifice for Sin; I believe, that the holy Scriptures contain all that is necessary for me to believe and practise, in order to my eternal Salvation. I believe, that Torments which shall never End are prepared for all who obey not the Gospel of Christ; and that Mansions of everlasting Glory
are

are prepared for the Obedient. Grant, O Lord, that I may always dread the fatal Doom of impenitent Sinners: and not take more Pains to avoid the transitory Evils of this Life, than to avoid those that are eternal. Pity, O gracious God, the Weakness of my Faith. Lord I believe, help thou mine Unbelief. Grant, Lord, I may so live to thee, that it may appear that thou by thy Spirit dwellest in me; then shall I at last attain the End of my Faith, even the Salvation of my Soul, through the alone Merits of Jesus Christ. *Amen.*

For H O P E.

O Thou who art Almighty, and whose Power is greater far than the Fury of my Enemies, be thou my House of Defence, and my Castle. When Troubles compass me about, whether I am comforted, or left desolate; whether I am healthful or sickly, succoured or abandoned by the good Things of this Life, grant that my Trust and Confidence may be in thee, O God. Although the Fields should yield no Corn, and the Flocks be cut off from the Fold, yet as long as I live I will hope in thy Mercy. Grant, blessed Lord,

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that

that my Hopes of everlasting Life may be well grounded, and that I may give all Diligence to obtain the eternal Inheritance above. O blessed Hope, be thou my chief Delight in Life; be thou my Support under all temporal Losses, and my Comfort at the Hour of Death; that when my Saviour shall appear with Power, and great Glory, I may hope to be made like unto him in his everlasting Glory. *Amen.*

For C H A R I T Y.

O Dear Jesu, heavenly Benefactor, who didst love me to that Degree, as to die for me, what shall I do to express my Affection to thee? I will shew it, dearest Lord, by doing all Acts of Kindness, and Compassion to the Afflicted, and by relieving the Necessities of my poor Brethren, who are Members of thy Body. I will also, according to thy Command, forgive mine Enemies, as I desire to be forgiven; that so exercising myself in real Acts of Mercy and Beneficence, I may be a Follower of my Redeemer's Steps here on Earth, and at last, thro' his Merits, inherit his everlasting Kingdom, where Charity reigns in full Perfection; where 'tis the constant Employment of Saints and Angels,

gels, to praise and love God, without Weariness and without End.

For HUMILITY.

O God, thou art the eternal Source of all Perfection, and I only a miserable Sinner ; nothing but Dust and Ashes, Folly and Vanity. Alas then, what have I to glory of ? My Body, tho' moulded by thy Hand, will soon become the Food of Worms : Moreover, my Soul is, by my Folly, polluted with Sin : If I excel in Health or Strength, in Comeliness, or Riches, all is the Effect of thy Bounty. O let this Knowledge of myself mortify all proud and vain Thoughts ! Enable me to bear the Injuries of wicked Men with Patience ; and the Reproofs of good Men with Thankfulness. Let me never insult over the Sins and Frailties of my Fellow-Christians, but rather compassionate their Follies, and try to amend them. Inspire me, O Jesu, with that Humility which thou hast taught by thy Precepts and by thy own Example, that imitating the State of thy Humiliation here on Earth, I may partake of that exalted State thou dost now enjoy at the Right-Hand of God.
Amen.

For the LOVE of G O D.

WHat surprising Manifestations have I, thy unworthy Creature, received of thy Goodness, O Lord! I was created after thine own Image, redeemed by the Sufferings of thy dearly beloved Son, assisted by thy Holy Spirit; and have had all the Means of Salvation afforded me. O that I could express thy Excellencies in as exalted a Manner as the celestial Choirs of Angels do in their perpetual Consorts of Praise. But tho' I fall short of their Fervors, yet I will exert my utmost Power to proclaim thy Glories. It shall be my Delight to think on thee; to love thee with a fervent and unrivalled Passion. To thee I dedicate my Thoughts, and Words, and Deeds; my only Aim is at thy Honour and Glory. I worship thee, I glorify thee, I give Thanks to thee for thy great Glory, for thy great Goodness, holy, holy, holy Lord God Almighty.

For Tendernefs of Heart.

ALmighty Lord, who alone canst make a hard Heart soft and relenting; and give Sense even to such as are past feeling; shew the Power of thy heavenly Grace, in
working

working upon my stupid and insensible Heart. Grant me such a Sight of my Sins, such Humiliation of Soul, and Brokenness of Spirit, as may fit and prepare me to partake of thy Mercies, O God, through Jesus Christ. Punish me not for my past Offences, by leaving me to commit Sin with Greediness; but make me watchful over my Ways; continually dreading to offend thee, that I may so feel the Guilt of my Sins here, as to prevent my feeling the Punishment of them hereafter.

From Hardness of Heart, and Contempt of thy Word, and Commandments, good Lord, deliver me. Deliver me, and all Christians, for the Sake of Jesus Christ my Saviour. Amen.

Against a stupid Hardness of Heart.

O My God, open mine Eyes, that I may see and feel my Misery, that I may sadly consider how foolishly I have followed the Pleasures of this Life, and yet how cold I have been in the Duties of Religion, Prayer, Praise and Meditation. Say, Lord, why does not my Flesh tremble for fear of thee? and my very Heart break within me? O may thy blessed Spirit work powerfully upon my Mind and

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Conscience,

Conscience, that I may weep bitterly for my Transgressions. Come, thou Purifier of our corrupt Nature, as Fire, to consume my Dross, and enflame my Heart with pious Love. May I no more grieve, but obey thy holy Motions ; no longer pursue the Ways that lead to eternal Death. Then may I hope that thou, O my God, who hast graciously promised not to break the bruised Reed, nor quench the smoking Flax, wilt have Pity on me; and shew Compassion to thy sorrowful, relenting Servant. Lord, hear my Prayers, and let my Cry come unto thee, for Christ his Sake. *Amen.*

For Sincerity.

O Lord, who fillest the World with thy Presence ; and before whose Eyes our most secret of Sins are naked and open, and who wilt bring every secret Thing into Judgment, whether Good or Evil ; I acknowledge and bewail before thee, that *my Heart is deceitful above all Things.* But, O thou, who triest the Heart and Reins, make me upright and without Guile in thy Sight : Search me, O God, and try me, and whatever Sin lies undiscovered in my Soul, help me to see it, and

and deliver me from it. O may I obey from the Heart all thy blessed Will; and not be content to seem religious, but to be so in Deed and in Truth; that so my Praise *may be, not of Men, but of God.* So shall I always rejoice in a good Conscience, and that Peace of God which passeth all Understanding.

For Justice.

O Just and Righteous God, who hast commanded me to do Justice to all Men, let thy Grace cleanse my Heart and Hands from Deceit and Fraud, and make me in all *my Dealings, do as I would be done by, that in Simplicity, and godly Sincerity, I may have my Conversation in the World.* I make firm Resolves this Day, that, by the Assistance of the Holy Spirit, I will no longer heap up Riches unjustly, but prefer a little honestly got, before great Revenues without Right. So that by keeping Innocency, and taking heed *to the Thing that is right,* I may have Peace with the World, Peace in my own Breast, and Peace with thee, O just God, thro' Jesus Christ our Lord.

For Grace to employ your Time well.

ALmighty God, who hast created me to do Good in the World according to my Abilities, give me Grace that I may spend my Time diligently in the Works of my Calling, and wisely fill up my spare Hours in Acts of Religion and Charity; by instructing the Ignorant, confirming the Weak, comforting the Sorrowful, and protecting the helpless Innocent; that it may be my beloved Work to promote, with my utmost Strength, the Happiness of all Men. Pity, O Lord, the eager Lovers of this World, who weary their Bodies, and afflict their Minds, to gain Honour, Money, or the fading Satisfaction of this Life, (all which Things pass away like a Shadow.) O convince me that my Happiness is above; strengthen me, that I may follow those who follow Christ; so shall I be numbered among the Children of God, and my Lot be among the Saints. *Amen.*

For Love of our Neighbour.

O God, who dost reckon all the Good I do to my Brethren, as done to thyself, grant that I may not give Way to
groundless

groundless Suspicions and rash Judgments concerning my Brother ; or bring against him *railing Accusations* to gratify my Spleen and Passion, in order to hurt him in Person or Estate ; but that I may do him all the kind Offices in my Power, rejoice at his Prosperity, and comfort him when he is in Misery, reprove him when he offends, relieve him when poor, visit him when he is sick ; and by my Discourse and Example recover him from the Error of his Way, and by all prudent Methods shew that his Salvation is dear to me. O Lord, since thou hast been pleased to inspire my Mind with these good Resolutions, grant I may be fruitful in all good Works, and continue so till the Coming of our Lord Jesus Christ.

For Resignation.

ALL Calamities befall us by thy wise Permission, O God ; I do therefore humbly submit and acquiesce under thy afflicting Hand. I know that Troubles are sent to punish me for my Sins, and to improve my Virtues. My blessed Saviour, and his Saints who are gone before me, arrived this Way at the heavenly *Jerusalem*. I will not therefore murmur and complain,

or break out into passionate Expressions against others. But since I am chastised for my Good, O indulgent Father, *thy Will be done.* Thus will I freely resign up myself to thee, and with firm Resolves devote all my Powers to thy Service, that by so doing, I may be reconciled to thee my offended God. Take me, I beseech thee, into thy Protection here, till by thy gracious Guidance, I be translated from this Valley of Tears, to the Joys of thy heavenly Kingdom.

For Increase of Grace.

O Lord, I am weak, but thou art mighty, and hast promised to give thy holy Spirit to them that ask, vouchsafe me thy kind Influences, to cleanse my polluted Nature ; to comfort me in my Troubles, to succour me in Temptations, and to assist me in all Parts of my Duty, that I may walk in *thy Fear all my Life long.* I commit my Soul to thy Keeping, O thou that art Faithful as well as Almighty, watch over me, that I be not beguiled by the Deceitfulness of Sin ; by my own Heart, or by my ghostly Enemies ; but may fast, watch, and pray, that I enter not into Temptation ; so that living the
Life

Life of Grace here, I may live the Life of Glory hereafter.

For Watchfulness against Sin and Temptations.

WITH how many Temptations am I encompassed, and with how many spiritual Enemies beset? Help me, O Lord, or I perish; help me, or I am ruined to all Eternity. O be thou pleased to restrain these Assaults of my spiritual Enemies, or assist and bear me up, that they may not prevail against me. Make me diligent in all my Duties, watchful in all Temptations, that they may never entangle me, but rather excite me to a more manful Resistance against the World, the Flesh, and the Devil; and in all my Conflicts, enable me to be more than Conqueror; that so having fought a good Fight, finished my Course, and kept the Faith, I may have a Crown of Righteousness, a Crown which fadeth not away, eternal in the Heavens.

Against Swearing, Lying, and Slandering.

GRant, O Lord, that I may never use thy sacred Name but on solemn Occasions,

casions, and then with Reverence and profound Respect; above all, that I never prostitute it to confirm a Lye. May I abhor the detestable Sin of raising false Reports of my Neighbour, or believing them that do, suspending my Judgment till I fully know the Matter: That I render not Evil for Evil, nor Railing for Railing, but give Place unto Wrath. O convince my Adversaries of their Errors; restrain their Wrath, and turn their Hearts. The Son of thy eternal Love was abused, the Apostles had implacable Enemies; and can I hope to escape? Lord, support and defend me under all Slanders, that by patient Continuance in Well-doing, I may obtain Honour and Glory in the Kingdom of Heaven.

If false Things are laid to your Charge.

GRant, O Lord, that the Injuries and contumelious Usage, the Calumnies and Censures of Men, who speak and think ill of me, may bring me to a modest and lowly Opinion of myself! They shew how vain a Thing it is to thirst after the Praise of Men, since Innocence and Goodness cannot protect from Slander and Reproach: I therefore will be obedient to my Saviour
by

by bearing and forgiving Injuries, that by passing by the Offences of Men, I may obtain Forgiveness of my own Sins from God : This I beg for Christ his Sake. *Amen.*

Against Evil Deeds.

O Just and Holy God, I have offended thy divine Majesty by violating thy Righteous Laws, [*name the Sin.*] Without thy Mercy, my Soul and Body are eternally undone. I acknowledge my Transgressions, and am humbled for them : See, Lord, my Eyes bathed in Tears, and my Heart broken with Contrition. Look on me, Blessed Jesus, as thou didst on thy offending Disciple. What is done I cannot recall ; but I resolve, by the Assistance of thy Grace, never more to relapse into those Crimes I now repent of. Fool that I was, for a short Pleasure, to forfeit my Innocence; my Soul, and the Favour of God ! Justly might thy Vengeance, O Lord, have cut me off, and consigned me over to Eternal Punishment, but thy Mercy hath spared me. As I am a Monument of thy Goodness, grant I may be an Instrument of thy Praise as long as I live :
And

And this I beg for Jesus Christ his Sake.
Amen.

Against Pride.

O King of Glory, who dwellest in the highest Heavens; who resistest the Proud, but givest Grace to the humble; enable me, O Lord, to imitate the incomparable Humility of my blessed Saviour. Drive from my Heart a self-conceited, arrogant, and lofty Temper of Mind; strike me with a deep and lively Sense of my Wretchedness, by reason of my Sins; and make me as humble as I am wicked. Suffer me not, O God, to exalt myself above Measure, by trusting to my own Righteousness, lest I fall into the Condemnation of the Devil. Let not the wicked Spirit of Pride rule in my Heart, but mortify in me all vain Thoughts, and make me truly thankful to thee for the Good I do, and humbled under a constant Sense of my own Sin, Misery, and Weakness; that thus debasing myself here, I may at last receive Honour, when thou shalt crown thy humble Servants in the Kingdom of Glory.

Against

Against immoderate Anger.

O Thou God of infinite Mercy and Forbearance, who art slow to Anger, *patient and long-suffering*; I earnestly beg of thee to endue me with Patience and Forbearance. Shew me, O Lord, that unruly Passion is the Effect of Pride and Haughtiness, and the Mark of a weak Mind. Enable me, by thy Grace, to put off all *Anger, Malice, Strife*, and put on Bowels of *Mercy, Kindness, forbearing and forgiving our Neighbour*. Help me to turn my Anger against my unruly Lusts and Passions, then shall Peace and Sedateness of Mind be the blissful Temper of my Soul on Earth; and these, through the Merits of Christ, shall at last advance me to those eternal Regions, where is not the least Disturbance or Discomposure of Spirit.

For Purity.

O Holy and blessed Spirit, who hast called us not to Uncleaness, but unto Holiness, be graciously pleased to enter into my Heart, and dwell there; and consecrate my Body into a Temple for thyself. Thou art a pure Spirit, and wilt not enter into a Soul enslaved to Sin;
kindle

kindle therefore in my Heart a Love of Purity, and burn up all my Lusts. I know that the giving Way to vile Affections will bring Pains and Diseases on my Body; Shame and Dishonour on my Soul; and, at last, the Miseries of a sad Eternity on both. Guide me therefore with thy holy Inspirations, that I may stifle and suppress all evil Thoughts and Desires, and not indulge filthy Fancies, or use obscene Discourse to offend chaste Ears, or corrupt my Neighbours Morals, as knowing that I must give a strict Account of all such Words at the last Day. Enable me therefore, O holy Spirit, to keep both Body and Soul chaste and undefiled, that thou mayst be my Guide, the holy Angels my Guardians, and Peace of my Mind my Comfort; that thus being *pure in Heart, I may be blessed, and see God.*

For Temperance.

O Thou bountiful Giver of all Things, who hast provided plentifully for me; give me Grace to use thy Creatures soberly and temperately, that I may not, like brute Beasts, contrive only how to gratify my sensual Appetites; for then will my Spirits be unfit for the Performance
of

of my Duty, my Affections unholy, and my Body healthless ; but grant that I may use thy good Creatures with Moderation, and Thankfulness, to the Refreshing of my Body ; and so eat and drink here, that I may be thought worthy to be admitted to the eternal Supper of the Lamb hereafter.

For Heavenly Mindedness.

IN thee, O Lord, alone, can my Heart find the Rest and Comfort, which the whole World beside cannot give. But unhappy I ! the Things of this Life have hitherto possessed my Thoughts till I have grown cold in my Love to thee, O God, and the sweet ravishing Pleasures of Religion, which are most worthy of my Love. How justly, O Lord, mightest thou leave me to inherit my dull unhappy Choice, and shut me out of that heavenly Kingdom, which I have neglected for the Sake of a present fleeting Enjoyment. But, O Father of Mercies, forgive the past Defects of my Love to thee ; shew me so much of the great and glorious Things of the other Life, as may deaden my Affections to this present World, and lift them up to the Joys above, where Christ sitteth at the Right-Hand of God.

For

For Resolution, and Constancy in Well-doing.

MY Lord and my God, who by the Light of thy glorious Gospel hast shewed me the Way to Life and Salvation; be pleased to give me Courage to walk in it, and to own thy precious Truths in the Midst of *an adulterous and sinful Generation.* That being rooted and grounded in Love, I may never prove false and unfaithful, or grow weary in well doing. May I never forget that I am bought with no less a Price than the precious Blood of thy dear Son; how that I was early dedicated to thy Service; and have had all Helps and Means afforded me of growing in Grace. Lord, as thou hast begun to shew Mercy to thy poor Servant, leave me not, nor forsake me, but establish, strengthen, settle me, that at last I may receive the glorious Consummation of all my Hopes, and the blessed End of my Faith, the eternal Salvation of my Soul. *Amen.*

For Zeal in Devotion.

HOW vile and ungrateful am I, who can think of God's amazing Mercies without being deeply affected by them! Deliver me, O Lord, from this
Body

Body of Sin, and give me a devout, lively, and active Spirit in my Devotions, that my cold earthly Desires may rise up to Heaven in Fervours answerable to my Wants. O touch my Heart with deep Contrition, and humble my Soul with that godly Fear which becomes thy awful Majesty.

If Angels, those bright and excellent Spirits, fall down and worship before thy Throne, how fit and reasonable is it, that I, sinful Dust and Ashes, should appear before thee with Reverence and godly Fear? Woe is me, that my Heart is so hard, as not to be broken with the Terrors of the Lord. O blessed Spirit, from whom every good Gift cometh, and who didst in an Instant make of a simple Fisherman a zealous Apostle, and of a persecuting *Paul* a chosen Vessel, to preach the Doctrine of Salvation to the *Gentiles*, strike my flinty Heart, that the Waters of godly Sorrow may flow forth. Then by praying constantly and fervently to thee here, I shall hereafter join with the blessed Angels, who sing eternal Hallelujahs to the Lamb for evermore.
Amen.

For

For Contentment and Patience.

Righteous art thou, O Lord, and just are thy Judgments; but thy Judgments are like the great Deep, not to be fathomed by human Understanding. The Events of this Life, I know, are ordered by thy unerring Providence. I most humbly entreat thee, therefore, to give me Wisdom from above, that I may with the most entire Resignation submit to thy heavenly Will. If Troubles shall be sent me, they will fall, I must sorrowfully own, on the Head of a wretched Sinner; O grant they may be in Mercy to thy poor Servant. Lord, increase my Patience in Proportion to my Sufferings, that I may with unwearied Diligence go on doing my Duty, and at last obtain the Crown prepared for humble, patient Sufferers, through *Christ Jesus. Amen.*

For Pardon after a Relapse into Sin.

O Just and holy God, how shall I presume to appear before thee, against whom I have so greatly and so daringly sinned! Wretch that I am! I have not only resisted the clearest Light and Conviction, but trampled on the richest Grace and Love. And now I have no Reason

to

to expect the Pardon I sue for. Yet, O merciful Father, thou hast promised to forgive and abundantly pardon, even the greatest Offender, who sincerely turns to thee. Merciful Saviour ! who camest into the World to save lost Souls, shew thy Power and thy Pity upon me in this woful Condition. To thy Mercy it is owing that I am hitherto spared ; but I humbly beg thy Forbearance this once more. O be favourable to thy penitent Servant, who turns to thee bewailing his Offences with as great Bitterness as ever he committed them with Delight. Here I lie prostrate before thee, and once more renew my Vows of Obedience to honour, love, and serve thee, my gracious God, as long as my Life shall last : That thy Grace may strengthen these Resolutions of my Soul, I humbly beg, not for any Merit in me, but for the Worthiness of thy Son, and for the Sake of thy own tender Mercies in *Jesus Christ*. Amen.

MEDI-

MEDITATIONS *and* PRAYERS *on the*
Four last Things, viz. Death,
 Judgment, Heaven, Hell.

First Meditation. On DEATH.

DEATH! the very Thought strikes me with Horror and Amazement; but alas! the first temporal Death is nothing, if compared with the second eternal one, which must be the sad State of all who die in their Sins.

Did Death, which is the End of all Things here, put a Period to our Beings, it would be so far from being dreadful to the Impenitent, that they would rejoice at it, as being that which would rescue them from what they dreadfully fear, the suffering eternal Punishment for their grievous Sins and Provocations in this Life; but this is the tormenting Thought, that Death presently brings us into a State, which shall never, never have an End; Oh! how terrible must this be to a Person unprepared for this surprizing Change!

Change! Why then do I strive to add House to House, and Field to Field, as if I were to dwell here for ever? No, no, Death will soon close my Eyes, and deprive me of every earthly Satisfaction. Happy they who send their Riches and Goods before-hand into the other World, in Acts of Piety and Charity; for they shall receive the Rewards of them in a better Life. Have you never seen a Neighbour die? Do you not remember how sad and mournful was the Scene? Depend upon it, that in a little Time his Case will be your own; and you are not sure, but it may be in a Year, a Month; nay, this very Hour. Was you ever visited with a Fit of Illness? Remember the Thoughts you had upon a sick Bed? What Resolutions, what Vows of better Obedience did you then make? How earnestly did you pray that God would be pleased to grant you a longer Continuance upon Earth! How fully did you purpose to correct your Passions, and strive against the Sins to which you were strongly inclined; and which therefore particularly endangered your Salvation. O Death, how bitter is the Remembrance of thee to an impenitent Sinner! The bitter Agonies of the guilty Sinner's

Sinner's Mind give him more exquisite Torments, than the severest Pains of his Disease; and he feels some Tortures of Hell even here on Earth: But with the godly Person it is not so. Death may, at first, look somewhat frightful, it being a violent Separation of old Friends, Soul and Body; but the good Man having lived piously in Expectation of Death, has a delightful Prospect beyond the Grave, even of immortal Life and Glory; he looks back with Pleasure on the Dangers he has happily escaped, and finds himself on a sudden surrounded with new unknown Pleasures and Delights. On this Moment, for aught I know, depends a happy Eternity: O then may I so number my Days, as to apply my Heart unto Wisdom! My House, my Farm, my Plantations, have hitherto took off my Mind from providing for Death. But all these Possessions must be left; then shall I wring my Hands, and say, O that I could live my Life over again, then would I count Godliness the greatest Gain, and love God's Commandments more than Gold, yea than much fine Gold. I resolve therefore, God being my Helper, frequently to meditate on Death, and to act now, as I shall wish

I had acted, when I come to die. Then shall I be always prepared ; and when I cease to live with Men, I shall dwell with God, and converse with Saints and Angels in the Kingdom of Heaven.

The P R A Y E R.

HOly Jesu ! Lord of Life and Glory, who by thy Death hast overcome Death, make me often think on my latter End, that when I lie on my Death-Bed, I may look back with Comfort on a well-spent Life, and with an Eye of Faith behold a bright Prospect of immortal Glory before me : That as my Strength decays, my Faith and Hope may become more vigorous and strong. How is it, Lord, that Men, who live in continual Hazard of dying, should yet demean themselves with such careless Security, as if they were to live for ever ? Upon one Hour may depend their Happiness, or Misery to Eternity, and yet they squander away their Days and Years in Folly and Vanity. Towards their latter End, all their worldly Pursuits, their Honours, their Riches, and Pleasures, will appear as a Dream ; then will they wish they had been as careful for the Concerns of an immortal State, as for the vain tran-

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sitory

sitory Concerns of this World. Grant, Lord, that I may live in such a prepared State of Soul, as that I shall not be afraid to die; that when Death comes, I may lift up my Head with Joy, and feel within me longing Desires, to be with thee, my dear Saviour, with Angels, and glorified Saints in thy Father's Kingdom, *Amen. Amen.*

The Second Meditation. On JUDGMENT.

AFter we have passed through the Gates of Death, we shall be swiftly carried away to the Regions of departed Spirits, there to be reserved unto the Judgment of the great Day. Nor is this All, to dwell for a Time in a State of Separation; another Day will quickly come; a Day of publick Accounts, and Restitution of all Things; when the Arch-Angel shall sound his Trumpet, and proclaim aloud this universal Summons, "Arise, ye Dead, and come to Judgment; arise, and appear before the Throne of God." Then shall every Soul enter again into its proper Body; and be judged for the Things done in the Body, whether they be good or bad. All People, high and low, rich and poor, from the Days of *Adam* to the very End of the

the World shall be gathered together from every Corner of the Earth; there all must stand before the Judgment-Seat of Christ, and wait for their Doom! But, oh! with how different Expectations!

The Just shall look up with Joy, and clad in the Garments of Salvation shall triumphantly sing; "Let us rejoice, for
" now our Redemption draweth nigh:
" Behold, Christ cometh in the Clouds
" of Heaven, and his Reward is with
" him. Come, Lord Jesu, thou long
" Desire of our Hearts; come quickly,
" thou full Delight of our Souls; come
" and satisfy us with thy Mercy, that we
" may rejoice before thee all the Days of
" Eternity." Look yonder, O ye Righteous, where he comes, high in Power and Majesty, attended with Thousands of his holy Angels, who shall divide his Sheep from the Goats, and place them on his Right-Hand. I behold, methinks, the Righteous rising with Joy and Exultation in their Faces, as knowing that the Reward of all their pious Labours draweth near. I hear, methinks, the decisive Sentence of their eternal Happiness pronounced, *Come ye blessed of my Father, possess the Kingdom prepared for you from the Beginning of the World.* O the unutter-

able Joys their Souls shall feel, when these heavenly Words shall sound in their Ears! Joys, which the Thoughts of Man cannot conceive; Joys, which the Tongues of Angels cannot express! The Redeemed of the Lord receive this Sentence with transporting Thanks and Hallelujahs, and will be amazed at the Greatness of their Salvation, so far beyond all that they expected, or deserved. Must not the Grace of God be exceeding abundant towards them in rewarding their poor Services with an *exceeding and eternal Weight of Glory!*

Blessed be the God and Father of our Lord Jesus Christ, for begetting us again to this lively Hope, by the Resurrection of Jesus Christ from the Dead.

But now I turn my Eyes and see, methinks, the Ungodly rising last, shaking and trembling at their approaching Doom. O with what dejected Eyes, and trembling Hearts do they stand, expecting their Judge! what shall they do, when, wherever they look, they behold nothing but black Despair? Above, the justly offended Judge ready to condemn them: Below, Hell gaping to devour them. In that Day a Book will be opened, and every one's Accusation read, Mens Consciences at the same Time bearing Witness, and

accusing them in that fearful Judgment ! Miserable and lost Souls ! what shall they do, when the terrible Voice of their Judge shall strike them suddenly down to the Bottom of Hell, with, *Go, ye cursed, into everlasting Fire, prepared for the Devil and his Angels !* Once they had a Day of Grace, but they hardened their Hearts, and would not hear the Voice of G O D mercifully calling them to Amendment of Life. And now this is God's Day, when he shall speak in Terror, and punish ungodly Men for their evil Deeds. Then shall they suffer the Vengeance of eternal Fire, and live in Torments which will be without Intermission, without End ! O my Soul, who art now taught these dreadful Truths, as Things afar off, know, thou shalt then be present, and see them with thine Eyes, and be thyself concerned. Think now, O careless Sinner, what you would then give, if you had repented in Time. Therefore repent and be converted, that your Sins may be blotted out. Watch and pray, that you may die in the Peace of God, and live with him to all Eternity.

The P R A Y E R.

O Blessed Saviour, thou most worthy Judge eternal, fit and prepare me for the last Great Day : Cause me so effectually to think on it at present, as that I may not dread its Terrors hereafter ; but be justified by thy Sentence, and cleared when I am judged. O that my Heart may pass that true Judgment on its State and Condition in this World, which thou, O blessed Redeemer, wilt pass on it in the other ; and if I find my Conscience condemn me, grant I may escape that Condemnation by a speedy Repentance ; and always live as if I heard that Summons in my Ears, *Arise, ye Dead, and come to Judgment !* Quicken me, O Lord, that I may daily prepare for this important Time, expect it with Hope, meet it with humble Assurance, and at length, through the Merits of Jesus Christ, my only Saviour and Advocate, I may rise from this World of Misery, to a Paradise of endless Bliss ; where I shall live for ever in God's Presence, and where I shall praise my God, to all Eternity.

Third

Third Meditation. On HEAVEN.

AFTER good Men shall, at the End of the World, have been tried, and given an Account of themselves, before the Judge of Mankind, our Lord and Saviour Jesus Christ, and been found worthy by him to be made eternally happy: All such shall then accordingly, be invited to take Possession of the Kingdom of Heaven, in those most gracious Words, *Come, ye blessed of the Father, inherit the Kingdom prepared for you from the Foundation of the World*, Matt. xxv. 34. The pious Soul will be ever expressing its ardent Breathings after Heaven, in the Language of the devout Psalmist, 'Lord, I have loved the Habitation of thy House, and the Place where thine Honour dwelleth!' O joyful Seat, O delightful Palace, of the most high God. O happy Privilege of a blessed Immortality. When shall I inherit everlasting Life? That Life, which feels no Sorrow, which languishes under no Pain, is ruffled with no Passion, and lies at the Mercy of no Accidents. In Heaven will be no furious Enemies to assault us, no Temptations to seduce us; but we shall be out of the reach of all Evils, for ever

and ever. There we shall *see God Face to Face*, and join in Consort with the blessed Angels, singing the Songs of *Sion* without ceasing. There alone it is, that we find, what will answer our utmost Wishes. If we are pleased with Beauty, *there* the Righteous shine forth as the Sun. If Length of Days be our Heart's Desire, there is an immortal Duration, for the Just shall live forever. If musical Entertainments delight us, there the Angels never cease their melodious Praises. If Wisdom be an Excellence you long for, the most wise God shall then unlock his Treasures, and let you into the Knowledge of his own mysterious Nature. If Honour and Riches are alluring in your Eyes, be it remembered, that in the World above, God will make his faithful Servants Rulers over many Things. If a secure Continuance of all these Blessings be our Desire, we are assured that no Part of our Happiness shall ever be taken away. Consider further, O pious Christian, that thy Father and Mother, thy Children, and Friends, who are as dear to thee as thy own Soul, may enjoy the same Happiness, provided they live soberly, righteously and godly in this present World.

And

And this will double thy Joy, because you would be as glad for their Sakes, as for your own. Think then, what Rejoicings will be in Heaven, where Angels and Saints, and all our dear Friends that have departed hence in the Lord, will partake of this Happiness, and all most fervently love one another.

I cannot, either in Words or Thoughts, describe the Felicity and Excellence of that State, which is prepared for the Faithful in the other World. Gracious God, deny me what thou wilt of this Earth, give me but an Inheritance in Heaven. O my Soul, is such a glorious Kingdom set before thee, and wilt thou not press forward towards so glorious a Prize? Is this Heaven prepared for all the faithful Servants of Christ, and dost thou stupidly neglect it? Does not so rich an Inheritance stir thee up to make thy Calling sure? How unworthy art thou of eternal Life, who will not strive to obtain it? O my Soul, set before thy Eyes those bright Patterns of Heavenly-mindedness which the primitive Saints have set you. These good Men despised the Pleasures of Sense, and kept their Hearts intent upon eternal Joys. These

were their Hope, their Delight, and only Longings of their Souls.

The P R A Y E R.

O Almighty and most merciful Lord God, who didst send thy dear Son, our Saviour Jesus Christ into the World, to be made Man, that by shedding of his most precious Blood upon the Cross, he might atone for the Sins of Mankind, and purchase eternal Salvation in Heaven for us, grant that I may never forfeit that inestimable Blessing by leading a vicious and ungodly Life; but may daily endeavour, by the Assistance of thy holy Spirit, to live so soberly, righteously and godly in this present World, as may secure thy Favour to me, so long as thou shalt continue me in this mortal State; that so when thou shalt please in thy wise and good Providence, to put an End to my being here, I may be prepared for that happy, glorious and immortal One, which is above with thee in Heaven, where I may with thy holy Angels and Saints, sing thy Praises to all Eternity. Grant this, O Heavenly Father, I most humbly beseech thee, for thy own infinite Compassion's Sake, and the infinite Merits of my dear Saviour to whom with thee and
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the holy Ghost, be all Glory and Honour for ever and ever. *Amen.*

Fourth Meditation. On HELL.

THE holy Scriptures assure us, that the Disobedient and Rebellious, the Hater of God and Despisers of Goodness, must be turned into Hell. This, O my Soul, is the doleful Abode of the Fearful and Unbelieving, of the Proud and Angry, Malicious and Revengeful; Qualities, which render these wretched Sinners fit Company for Devils and reprobate Sinners. Here Whoremongers and Adulterers, Drunkards and prophane Swearers are sentenced to *weeping, wailing and gnashing of Teeth*. O could you see them in the midst of the Flames; could you hear them cry out in the midst of their Torments; how would you fear to follow them in their Sins? How would you strive against the Temptations of your ghostly Enemies, and try to *flee from the Wrath to come*. The Consideration of what the Righteous enjoy, and what themselves might have enjoyed, had it not been their own Fault, is a great Addition to their Misery; that there should be a Heaven, which they cannot enter into; that there should be a God,

whose blifsful Sight they must be excluded from; that they shall be separated from the Company of their blessed Saviour, from the goodly Fellowship of the Prophets and Apostles, from the noble Army of Saints, Martyrs, and Confessors; and all the blessed Society which help to make up the Happiness of Heaven; what a tormenting Thought is this! Moreover, 'tis certain, Sinners will suffer in their Souls and Bodies. To shew their Miseries, is more than I am able. The Scriptures describe the Torments of the Wicked, by all the Circumstances of Ghastliness and Horror; by every Thing that is frightful to the Senses, and terrible to the Imagination! Stiling them *everlasting Burnings; the Worm that never dies! A falling into the Hands of the Living God! The being cast into outer Darkness, where is weeping, wailing, and gnashing of Teeth!* This is some Part of the Account which the Word of God gives of the Sinners Portion in a future State; and how dreadful, how amazing is it! Both Body and Soul, and all the Faculties of them, shall be tormented. The Body shall suffer, because it had a Share in the Sins that occasioned these Sorrows. Now, if the burning of a Fever, if the Pains of the Stone

Stone or Cholick, or any other acute Disease, be so grievous to be born, as we know they are ; how terrible must it be, to be cast into *a Lake of Fire, which the Breath of the Lord, as a Stream of Brimstone, doth kindle.* But the most amazing Circumstance of all, is, that the Torments of the Damned will be endless and unchangeable, without the least Respite or Intermission. They, that is the *Damned*, have no Rest, says St. *John*, Day or Night, but shall be tormented Ever and Ever ! For Ever and Ever ! 'tis a most frightful Consideration. O dreadful Word, For Ever, when ten thousand Times ten thousand Ages are past and gone, their Misery will be the same, *where their Worm never dieth, and the Fire shall never be quenched.* 'Tis Eternity which tinctures the Sinners Doom with the deepest Blackness ; — 'Tis this that consummates the Torments of Hell, and makes Damnation of all Things most to be dreaded. If this State may seem dreadful in the Description, how much more dreadful will it be in Reality ? I have not represented these Torments more terrible than what they really are. Well may we then cry out, O cursed Sin, whose short lived Pleasures, and momentary

tary Delights are purchased at the dear Rate of never-ceasing Woes ! In Hell, Darkness fills both the Place and Minds of those that are banished from God's Presence ; Blackness of Darkness for ever fills the Place ; Blackness of Guilt, Horror, and Despair.

Oh, says the condemned Sinner, that I had not given Way to the Spirit of Lust and Uncleanneſs, of Luxury and Wantonneſs, which betrayed me into innumerable Miſcarriages in my Life ! Oh, that I had not followed the Dictates of Malice and Revenge ! Oh ! that I had never defiled my Lips with prophane Swearing, Cursing, and Blaſphemy ! Oh ! that I had never been unmerciful or uncharitable ! that I had never injured or oppreſſed the Poor, but had relieved their Neceſſities, and made them Partakers of my Abundance ! had I done this, and inſtead of purſuing criminal Pleaſures, made the Salvation of my Soul my Care and Study, I might (inſtead of being tormented in theſe Flames) have been in yonder bright and glorious Manſions, ſinging Praiſes and Hallelujahs among the bleſſed Saints, and with them communicating in thoſe unſpeakable Pleaſures, which are ever to be felt in the Preſence
and

and Enjoyment of God and his Christ :
But from thence I am eternally banished.

As the Tree falls so shall it lie ; and O my Soul ! how many Thousands have been surpris'd in the Midst of their Sins, and hurried away to everlasting Sorrows ? and I, alas ! how many Times have I sinned against Heaven ? and yet my God hath spared me hitherto, according to the Multitude of his Mercies. No other Reason can I give, why I am not eternally miserable, but that thou, Lord, art merciful.

When therefore I am next tempted to commit any Sin, I will say to my Soul, *How can I do this great Wickedness, and sin against God,* provoking his infinite Justice and almighty Power to punish me ? O Lord most holy ! Who can dwell with everlasting Burnings ? O sweet Jesus, thou most worthy Judge eternal, let me never fall into the bitter Pains of eternal Death !

The P R A Y E R.

O Eternal and most gracious Father, who hast declared in thy holy Word, that thou desirest not the Death of a Sinner,

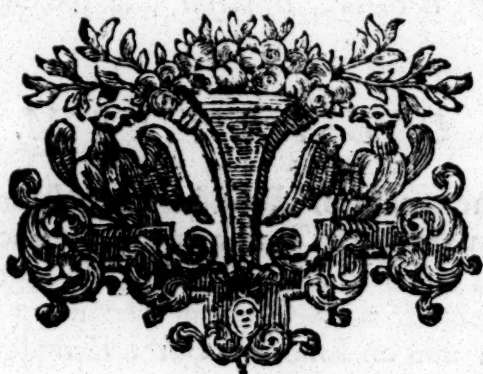
ner, but that he should rather turn from his Sins and be saved, and for that End hast encouraged us to come boldly to the Throne of Grace, that we may find Mercy in the Time of Need: O do thou vouchsafe to hear the Prayers and Cries of me thy sinful Creature, who do most earnestly implore thy Mercy in the Pardon of all my Sins, for the Sake of thy dear Son, and my Redeemer, Jesus Christ, who suffered and died once a most bitter Death upon the Cross, that we might not die and suffer eternally. *Amen, Amen.*

O God, the Father of Heaven, have Mercy upon me a miserable Sinner, and from thy Wrath, and from everlasting Damnation, Good Lord deliver me.

Grant, O God, that *Knowing these Terrors of the Lord*, I may effectually be persuaded to break off my Sins; for 'tis *a fearful Thing to fall into the Hands of the living God, who is a consuming Fire to all the Workers of Iniquity.* By the Assistance of thy heavenly Grace, I resolve this Day, O Lord, and all the Days of my Life, to live as becomes one that has Eternity in View; That when my perishing Body shall crumble into Dust, my Soul may be received into

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Abraham's Bosom: And that at the general Resurrection in the last Day, when Soul and Body shall be reunited, I may be acceptable in thy Sight, through the alone Merits and Intercession of our Lord and Saviour. Jesus Christ.





O F T H E

Blessed Sacraments.

IF you are desirous to know how many Sacraments Christ hath ordained in his Church; the Answer is plain: *Two only*, as generally necessary to Salvation: That is to say, *Baptism*, and the *Supper of the Lord*.

Of B A P T I S M.

The Sacrament of *Baptism* was instituted by our Saviour in the New Testament in the room of Circumcision; and it is the appointed Way of entering into Covenant with God, of becoming a Member of Christ, and an Inheritor of the Kingdom of Heaven. And without being baptized, you have no Right to the other Sacrament, of the *Lord's Supper*. But because some weak, misguided Persons, think that Infant-Baptism is not *true Baptism*, I shall shew very briefly what Proofs we have for Infant-Baptism.

1. All Children are conceived and born in Sin; hence arises the Necessity of their being washed in the *Laver of Regeneration*. And of being thereby made the Children of Grace, which cannot in an ordinary Way be effected, but by Baptism.

2. Our Saviour commanded little Children to be brought unto him, and took them up in his Arms, and blessed them. Moreover they were admitted
into

into the Church of God under the Old Testament, and sure they ought not to be put in a worse Condition under the Gospel. Who then can forbid Water, that they should not be baptized?

The *Jews* admitted into their Church, Children as well as Adult Persons, by Circumcision. Tho' by Reason of their tender Age, they could not express their Belief of the Law, nor promise Obedience to it. And therefore, the Apostles of our Lord and Saviour, who were sent to make Profelytes to Christianity, could not debar Children whom the *Jews* admitted, unless our Saviour had expressly forbidden it.

Again, the Practice of baptizing Infants appears in the Christian Church, from the Usage of the Apostles; who baptized whole Families; *Lydia* and her Household. *Acts* xvi. 15. The Jailor, and all his House. *Acts* xvi. 33. And the Household of *Stephanas*. *1 Cor.* i. 16. Now is it at all reasonable to suppose, that there was no Child, or Infant in all these Households? Besides, after St. *Peter* had given the following Exhortation to the *Jews*. *Acts* ii. 38. *Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins.* He adds the following very remarkable Words. *For the Promise is unto you, and to your Children.* And to put this Matter past all Doubt, we know, that to baptize Infants has been the Practice of the Christian Church in all Places, and in all Ages. And it has continued in the Church for above seventeen hundred Years: So that if Infant Baptism be no true Baptism, there has been no true Church since our Saviour's Days.

But it appears from the Word of God, from good Reason, and from the Judgment and Practice of the universal Church; that Infants may, and ought to be baptized; that the Church of Christ has done right in baptizing them; that our Church does
well

well in baptizing them ; and that in this, as well as other Matters, she continues in the *true Faith, Doctrine, and Practice of the Apostles.*

It is needless, I hope, to answer every Objection to this Practice. However, I will answer the chief one, which is drawn from a Mistake of our Saviour's Words, *Mat. xxviii. 12. Go, and teach all Nations, baptizing them.* Teaching being put before baptizing, they think Persons ought to be taught before they are baptized. But the Order of Words is no Rule for the Order of Things. Besides, observe, I pray, that what we translate, *Teach all Nations*, is, in the Original, *Disciple, or make Disciples*, as has been fully proved by learned Men. I request all who were baptized in their Infancy, to pray for their mistaken Brethren, that God would please to bring into the Way of Truth all such as have erred, and are deceived ; that as we have but one Lord, and one Faith, so we may have but one Baptism. This is added for the Instruction of such as live like Heathens without Baptism.

Of CONFIRMATION.

This naturally follows next in Order, and is in pursuance of the great Vow we made at our Baptism. The Practice of Confirmation is as ancient as the Days of the Apostles : St. Paul laid his Hands on the baptized at *Ephesus*, and confirmed them, *Acts xix. 6.* Though the *Samaritans* had been converted and baptized by *Philip* the Deacon, they did not receive the Holy Ghost, till St. Peter and St. John had confirmed them. *Acts viii. 14.* *Tertullian*, who lived in the second Century, says, that they laid on Hands after Baptism, to invite the Holy Ghost. St. Cyprian has these Words, *Upon those who have been baptized in the Church, the Holy Ghost is invoked and poured out, Prayer being made over them, and*
Hand

Hands laid upon them. It is an Apostolical Rite, and therefore with very good Reason practised in the Church of *England*, which has a just Veneration for all ancient and good Customs: Moreover *Calvin* commendeth the Use of it, and has spoken much in it's Favour; and yet, alas! 'tis too much neglected, to the Grief of all good Men. 'Tis certainly a great Sin to despise it, or wilfully to neglect it, because it conduceth to the Increase of Christian Piety, as procuring the Holy Spirit to assist us in our Duty. It confutes the Anabaptists in their clamouring against us for baptizing Children before they come to Years of Understanding. For we have Baptism to secure us in Case of Death; and Confirmation is the same Security they pretend to, who defer it till riper Years. If you are a Godfather, be careful to discharge the Obligation you have entered into; and let young Persons read over often the Office of Baptism and Confirmation.

When therefore Children have been solemnly dedicated to God in Baptism, and their Names been written in the Book of Life, they being come to Years of Discretion, and a fit Capacity of professing their Faith: Their Godfathers and Godmothers ought to bring them to the Bishop, to be confirmed by him: To the Intent, that in the Presence of God and the Congregation, they may renew the solemn Promise and Vow, that was in their Name, at their Baptism. Confirmation puts us in Mind how shameful it is to dishonour the Christian Name, when we have openly in the Church declared our Resolution to live and die in the Faith of Christ. If all that have been baptized, and could give an Account and Reason of their Faith, were then presented to the Bishop for Confirmation, and would consent to the Promise their Sureties made, and vow thro' God's Help to perform the same, this would draw down
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the Assistances of God's holy Spirit, dispose them *to remember their Creator in the Days of their Youth,* and enable them *to grow in Grace,* and persevere in a godly and christian Course unto their Lives End.

The P R A Y E R.

I Bless thy Name, O God, that I was in my Infancy dedicated to thee in Holy Baptism; wherein I was made *a Member of Christ's Church,* and an Inheritor of the Kingdom of Heaven. O grant, that I may live as becomes one, who is called to a State of Salvation, and continue in the same to my Life's End. But, Lord, I am unable of myself to help myself; therefore do thou mercifully grant me the Assistance of thy holy Spirit, at all Times and in all Places. O may he be unto me a Spirit of Holiness, to cleanse my defiled Nature; a Spirit of Counsel, in all Doubts and Difficulties; of Courage, in all Dangers; of Constancy, in all Troubles, more especially in Times of Sicknes, and in the Hour of Death. I humbly beseech thee that I may have Grace to follow the Example of all thy faithful Servants, who walked before thee in the Truth of thy holy Word, and Godliness of Life, that at the last Day, I with them, and they with me,
may

may attain to the Resurrection of the Just, and have eternal Rest with all the Faithful. Grant this, O Father, for Christ his Sake. *Amen.*

Of the LORD's SUPPER.
MEDITATION.

I Cease to wonder that the Devil so often tempts and prevails upon People to stay away from the holy Sacrament: For he knows of what Avail it is to attain that Blessedness, from which through Pride and Disobedience he fell. It may justly be esteemed one of the greatest Blessings we Christians enjoy, that we have free Leave given us to approach the Lord's Table. And we can in nothing more shew our black Ingratitude, than by neglecting to do this in Remembrance of our Saviour. Dearest Jesus! had not thy Mercy interposed, we had all been eternally undone; O how great was thy Love which caused thee to submit to the Death of the Cross for poor Sinners! Thou wast pleased to condescend to all the innocent Infirmities of human Life; and didst permit thine Enemies, when armed with Rage and Fury, to lay their sacrilegious Hands upon thee; and when they

they had bound thee in a cruel Manner, and wickedly reviled thee, thou reviledst not again: But further, O dearest Saviour, thou wast by wicked *Jews* pronounced guilty of Death; and condemned by *Pilate*, and being stripped naked in the Palace, thou didst suffer thy tender Flesh to be torn with Scourges: Nor did the Malice of the *Jews* end here: They fastened a Crown of Thorns upon thy blessed Head; and then, O immaculate Lamb of God, how like a harmless Sheep wert thou led to the Slaughter! At *Golgotha* thou didst hang on the Cross, thy Hands and Feet were pierced, thy precious Blood shed in great Abundance; and then, O adorable Saviour, thou didst bow thy sacred Head, and give up the Ghost, and die, that we might live for ever. O may this Love of thine cause me to love thee again, with a pure Heart fervently! may it mortify and kill all Vices in me, and dispose me to grow in Grace, and in the Knowledge of our Lord Jesus Christ! A due Sense of this Love is enough to soften and subdue the hardest Heart. O who can think on the Body of our Lord that was wounded for our Transgressions, and not have his Soul wounded within him? Who can think

think of his pierced Side, without a Heart pierced for those Sins which caused it? Tell me, my Soul, who ever wished thee so much Good? What have our best Friends done for us, in Comparison of this Charity? Our blessed Lord speaks to us, as well as to the Daughters of *Jerusalem*; Weep not for me, but for yourselves; not for my Sufferings in a fruitless Compassion, but for yourselves, and your Sins, in a hearty Contrition. He desires no other Return than our following his Steps, that we may at last arrive at his Glory.

The P R A Y E R.

O Merciful and blessed Lord, who for the more solemn Remembrance of thy bitter Death and Passion, hast ordained this holy Sacrament to commemorate thy Sufferings, and to convey to our Souls all the Benefits thereof: O make me a meet Partaker of these sacred Mysteries! To all thy Favours, O Lord, already bestowed on thy unworthy Servant, I beg this one more; that thou wouldst be pleased to soften my stony Heart into a tender Sense of thy great Goodness and my own Wretchedness, now that I am about to approach thy Altar, that thou mayst ac-

H

cept

cept of me graciously for Christ his Sake. O let the Cry of thy Son's Blood speak better Things in my Behalf than the Blood of *Abel*: That having my Heart sprinkled from an evil Conscience, I may draw nigh with a full Assurance of Faith, and thereby be fulfilled with thy Grace and heavenly Benediction, through Jesus Christ, *Amen*.

The Sacrament of the Lord's Supper being the highest Act of religious Worship, and yet so generally and shamefully neglected in country Parishes, I think it requisite here to shew the Duty of frequent Communion, answer Excuses for not coming to the holy Sacrament, and point out what Preparation is necessary.

Notwithstanding many excellent Treatises have been written on this Subject, yet Numbers of People most unthankfully refuse to come to the Lord's Table. Unreasonable Scruples in some, and a general Coldness, as to all Matters of Religion, in others, have occasioned an almost Disuse of this primitive Part of Devotion among us. For, notwithstanding all the gracious Calls and Invitations of Christ, and his Ministers, yet there are many, and some too that carry an Appearance of Sobriety and Religion, who have never yet communicated. Therefore, that I may leave no one unsatisfied, I will endeavour, with as much Brevity as the Importance of the Subject will permit, to sum up what I have to say in the following Particulars.

1. I shall give a plain Account of the Nature of the Sacrament, and the End for which it was ordained.

2. Shew,

2. Shew, that all Christians of riper Years, and also young Persons after they have been confirmed by the Bishop, are strictly obliged to communicate.

3. Answer the several Pleas made by the Ignorant, or the Wicked, for the Neglect of it.

4. Give Directions how you must prepare yourself to be a worthy Receiver.

5. What you must do if you are really straitened for Time, and cannot go through a long Examination, &c.

8. What ought to be your Behaviour after you have been at the Sacrament of the Lord's Supper.

1. Concerning the Nature of the blessed Sacrament and the End for which it was ordained. Know then and consider, that the Lord's Supper is a Memorial, or solemn Commemoration of Christ's Death: The Institution of the Lord's Supper, is recorded by four of the sacred Writers, viz. St. Matthew, St. Mark, St. Luke, and St. Paul. The Sum of what they have delivered concerning it, is thus fully collected by the Church of England, in the Prayer of Consecration. *"The Lord Jesus, the same Night in which he was betrayed, took Bread; and when he had given Thanks he brake it, and gave it to his Disciples, saying, take, eat, this is my Body, which is given for you, do this in Remembrance of me. Likewise after Supper he took the Cup, and when he had given Thanks, he gave it to them, saying, drink ye all of this, for this is my Blood of the New Testament, which is shed for you, and for many, for the Remission of Sins, do this as oft as ye shall drink it, in Remembrance of me."*

From these Words of the holy Penmen, it plainly appears; that our blessed Saviour Jesus Christ being immediately to suffer Death upon the Cross, (by which Death he was to make a full, perfect, and

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sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World,) he did then institute, and command us (by receiving Bread and Wine) *to continue a perpetual Memory of that his precious Death until his coming again.*

So that this Institution of our Saviour is as formal a Command to do what he then did, as any Words can express.

It is impossible for any Law to be more peremptory and binding. Neither *Prayer*, nor *Preaching*, nor the Observation of *the Lord's Day*, which all acknowledge to be necessary Duties, are more plainly required, than *take, eat, this is my Body.—Drink ye all of this.—Do this in Remembrance of me.*

This then is the solemn Command of Jesus Christ, the Author of this holy Institution. We call him adorable Saviour, *Lord and Master*, which implies that he has Power and Authority over us ; but we do no less than insult and mock him, if we do not look upon ourselves obliged to do what he commands. Our Saviour said to the *Jews*, *Why call ye me, Lord, Lord, and do not the Things which I say ?* 'Tis our Duty, therefore, to obey all the Commands of Christ, of which this is a principal one, otherwise we are no Christians ; or, which is worse, disobedient and disloyal Subjects to our *Lord and Master*.

The Christian, therefore, that lives all his Days without receiving the Sacrament, seems to be no more sensible of the Want and Benefit of a Redeemer, than a *Jew* or a *Turk* ; and yet I tremble to think, how many Thousands go out of the World, without thus owning their Faith in our crucified Lord. What a base and shameful Ingratitude is this, not to remember the stupendous Blessings purchased for us by the Death of Christ ?

But

But farther, This is not only an exprefs positive Command of our Lord and Master, of our Friend and Benefactor ; but it was his laſt and dying Command. St. *Paul* ſays, in the ſame Night that he was betrayed, he took Bread and brake it : How moving, how tender and pathetick is this Circumſtance ? The laſt Words of a dying Friend are uſually moſt ſtrictly obſerved by us. Now ſince this is the Command of our Maſter, who was juſt going to die for us, and we neglect it, we juſtly deſerve to be thrown back into that State of Slavery and Bondage, from whence, by his Death, he hath delivered us.

But this moſt generous Saviour, who laid down his Life for us, deſires nothing in Return, but what is yet for our further Advantage ; he deſires us not to forfeit that Happineſs which he has purchaſed for us by his Death ; which brings me to a ſecond Motive to perſuade us to receive the Sacrament.

The great Danger of neglecting it.

We are, in this Life, ſurrounded with Variety of Temptations, no Condition of Life being free from the Affaults of our ſpiritual Enemies ; and we have Reason to mourn, that ſo many Thouſands are enſnared by their Attempts, and prevailed upon to ſin againſt God. Now when we are juſtly humbled at the Sight of our Sins, the beſt Way to obtain a Pardon of them, is to repreſent to God the Father our Saviour's bitter Paſſion ; that tho' not for our own Sake, yet for his Sake and Merits, he would be propitious to us miſerable Sinners.

Look round the World, and ſay, what Thing is equal to the Advantage of this gracious Vouchſafement.

For in this holy Ordinance our Baptiſmal Vow is renewed, our Faith ſtrengthened, good Deſires

kindled in our Breasts, and fresh Supplies of Grace are given us. To this was owing the fervent Charity of the primitive Christians, their Stedfastness in the Faith, and their Patient enduring all Manner of Sufferings. 'Tis this that will afford you Benefits more than you can number, and greater than you can conceive.

Set before your Eyes the dreadful Example of those, who by flighting and forsaking the Memorial of Christ's Death, have fallen into *damnable Heresies*, denying the Lord that bought them; or else have abandoned themselves to all Manner of wicked Words and Lewdness; of which we have too many sad Instances in the World. On the contrary, if we examine the Matter, we shall find those Persons to be the most devout and rational Christians, and the best People, who do most frequently communicate.

Therefore does our excellent Church invite and press her Members to receive three Times a Year at least. In many great Towns in *England* we have Monthly Communions; nay, in many Churches, every Lord's Day.

The best of Christians are not so rooted in Faith and Love, but they want constant Help and Assistance from above. And this is afforded them in this Holy Sacrament; which if we did devoutly and constantly attend (as we have Opportunity) great and singular would be the Benefits thereof.

Another Motive is, the

Joy and Pleasure attending this Duty.

Many humble and devout Receivers find their Hearts filled and made glad with holy Joy, and Delight, in a due Performance of this heavenly Duty. Let the pious Christian, who comes with Humility and Devotion to the blessed Sacrament, say, whether he

he has not often felt an inward Delight at the Lord's Table? Whether Jesus has not been known to him thereat in breaking of Bread?

Another Argument to persuade you to frequent Communion is,

The Advantage thereof.

How is it, that we do not all, like wise Merchants, flock thither where is the greatest Hope of Gain? Why do we not learn this Wisdom from the Poor among us, who constantly wait where the most bountiful Alms are given? That is, why do not all Sincere Penitents repair to that Ordinance most diligently, where the greatest Good may be had both for Soul and Body?

Had our blessed Saviour to the End that we might be Partakers of so great a Blessing, ordained hard Services and rigorous Fastings; had he commanded us to sell all our Goods and give to the Poor, to endure sharp Afflictions, and on this Condition only have admitted us to this holy Sacrament; yet all this, and more, we ought most joyfully to have underwent, in order to obtain so excellent and effectual a Means of promoting our everlasting Comfort and Happiness.

But whereas our gracious Lord will bid us welcome on the easy Conditions of Repentance for our past Sins, Faith in our Lord Jesus Christ, and Resolutions of future Obedience, how inexcusable is it to stay away? I am amazed how any, who are called Christians, can think themselves dispensed with from this holy Ordinance; and therefore I proceed now to consider the several

Excuses or Pleas

Urged for the Neglect of Receiving the Sacrament of Christ's Body and Blood. Indeed no Pretence what-

ever can justify a Christian's Neglect of this Command of our Saviour ; and it must be owned, that all those which are usually brought, are weak and sinful.

The several Pleas made for the Neglect of the Holy Sacrament, are,

1. Multiplicity of Business.
2. A sinful Life.
3. Ignorance, or having Doubts and Scruples.
4. A hard Heart, not able to relent.
5. The observing that some who come are not made better.
6. That frequent Receiving will diminish the Reverence due to the Holy Institution.
7. The not being in perfect Charity with all Men.

The first Plea or Pretence for the Neglect of receiving the Holy Sacrament, is Multiplicity of Business. This indeed is the most common and general Pretence for not coming to the Lord's Supper, but it is a very wicked and scandalous one : Men can find Time enough to follow their worldly Profits and Pleasures, but to enter upon the serious Business of their Souls, they have no Leisure ; other Matters take up all their Time. Our Saviour, to encourage us to let spiritual Concerns have the first Place in our Thoughts, assures us, that if we be careful to serve God in the Way he prescribes, he will bless us in our temporal Concerns ; so that to be religious is the most likely Way to thrive in this World. Therefore, besides the Wickedness of this Pretence, we see how false it is : But suppose it were true, that to prepare ourselves for the Sacrament as we ought, would a little incommode us in the Management of our temporal Concerns ;

ought

ought we not rather to lose some small Advantages here, than to forfeit the Favour of God, and endanger the Welfare of our Souls hereafter? But God in Mercy hath so ordered the Matter, that our worldly Affairs, with a little prudent Forecast, may be managed, and yet there shall be Time enough left for the Duties of Religion.

Moreover, these very People, who complain they want Time, can find Leisure for Recreations, for Visits, for idle Discourse, or, what is worse, for Slander and Calumny; but when our Saviour invites them to his Table, they have no Time. If unnecessary Business, or Diversion, causes us to neglect the Sacrament, we openly declare to all the World, that we love our Bodies better than our Souls; our Friends more than God; and Earth more than Heaven.

A second Pretence made for the not receiving the Sacrament is, *A bad Life.*

This is fully answered in the Exhortation before the Communion, in these Words: "If any Man say, I am a grievous Sinner, and therefore am afraid to come, *wherefore then do you not repent and amend?*"

Indeed, the Lord's Table is no Place for a Man that is wicked, and designs to go on in his Wickedness: The Sacrament is a Token of Pardon and Reconciliation; and what has the obstinate Rebel to do with the Favour of his Prince? Christ indeed came into the World to save Sinners, but such Sinners as do truly and earnestly repent them of their former Sins, and who bring forth Fruits meet for Repentance. It is not the humble and returning, but the obstinate and perverse Sinner, that must keep from the Lord's Table, and he, if he lives and dies in his Sins, as certainly as God is true, shall be excluded from the Kingdom of Heaven.

And whereas some excuse their not coming to the Sacrament, on account of their past Sins, so others dare not come for fear of falling into Sin after they have received it.

Ans. It must be owned, that every wilful and deliberate Sin, after our Vows made at the Sacrament, is a great Aggravation of our Guilt, but does not render it unpardonable.

Though it be our bounden Duty, after we have been at the Lord's Table, to use our utmost Care to avoid Sin, yet it is not to be expected, that in this World of Iniquity, we should live entirely free from it. The best of Men after receiving the Sacrament do not live without Sin; in many Things we offend all: But the Sacrament is appointed as a Means to strengthen us more and more against Sin. Should we therefore be so unhappy as to fall into Sin at any Time, we must humbly implore God's Mercy through Christ, and have Recourse to the Sacrament, which will in Time enable us to gain the Victory over the Flesh, the World, and the Devil.

Let no Distrust therefore of your Unfitness keep you any longer from the Lord's Table. The sincere acknowledging of your own Unworthiness, will be accepted through the Worthiness of Christ Jesus. When you own that you *are not worthy to gather up the Crumbs under the Lord's Table*, he then assures you, that he is the *same Lord, whose Property is always to have Mercy*.

It is a Stratagem of the Devil, to terrify pious and well disposed Minds, and throw Scruples in their Way, in order to keep them from the Holy Sacrament. The Benefits of this holy Ordinance certainly are inestimable, or the great Enemy of our Souls would not take so much Pains to keep us from it, by laying so many Scruples and Impediments in the Way; therefore if you shall hear
a Voice

a Voice from within, saying, *Come not to this holy Feast, for thou art a Sinner*; let Faith answer, That *Christ came not to call the Righteous, but Sinners to Repentance.*

If you are a great Offender, the more Want have you of a Saviour. In short, the Sacrament was not appointed for Angels, who are pure and undefiled Beings; but for Man, who is a frail Creature, subject continually to Errors and Miscarriages. Do you endeavour to be as good as you can; and whenever, through Surprise, you have been drawn from the Paths of Virtue, repent immediately, and then be assured, that God will accept of your sincere Endeavours, and forgive your unavoidable Infirmities, nay even your most deliberate Sins, if you repent of them and forsake them in the Name of Jesus Christ.

A third Pretence against receiving, is *Ignorance*, the not being able to read; or some Doubts, which make you dread, lest you should be unworthy Communicants. Now pray consider, if you are perfectly ignorant of your Duty, this Ignorance is highly blameable, and will be a Bar to your going to Heaven, as well as coming to the holy Sacrament. If you labour under Doubts and Fears, why do not you, as the Church advises, repair to your Parish Minister, for his Advice and Direction?

If your Estate be in Danger, a wise and expert Lawyer is soon consulted. If you are cast upon a Bed of Sickness, a Physician is sent for. If therefore you have Perplexities of Mind, and will not use the Means to compose them, you are to charge your Uneasiness upon your own Head. Your spiritual Guide is appointed to explain the Nature of this blessed Sacrament, to inform your Conscience, to instruct you in the Faith, to direct your doubtful Steps, to give you Advice for your Soul's Health; to which, if your own Prayers and sincere Endeavours are not wanting, you may reasonably hope, that God will

lead you into the *Way of Salvation*. But perhaps you are not so ignorant as you think yourself; or you mistake the Degrees of Knowledge which are required in a worthy Communicant.

If you know the Author of this Ordinance to be Jesus Christ, and the End of it to be a Commemoration of his Death, the Use of it to renew your Covenant with God, which you made at your Baptism, and the Pardon of your Sins to be hereby sealed; if you consider that Christians are hereby united in the strictest Bonds of Love and Charity; if you come with an earnest Desire to increase daily more and more in the Knowledge of Jesus Christ, and grow in Grace, and in all Godliness of Living, depend upon it, that God will graciously receive you.

For a fourth Excuse you say thus; I fear my Heart is hardened; I cannot, like *Mary Magdalen*, weep much, though I have much to be forgiven.

I answer, Though you cannot mourn so much as others may do, and as you yourself would wish to do, nevertheless you may be a true Penitent for all this. You grieve that you are grieved no more, therefore you have not a hard Heart, nor do you want the Grace of Repentance; therefore should you come to this Sacrament to increase your godly Sorrow for Sin, wherein the breaking of the Bread, and the pouring out of the Wine, will put you in Remembrance of a bleeding crucified Saviour, and will help to soften your Heart, and increase your godly Sorrow for Sin.

The fifth Excuse you make for not coming to the Sacrament is this: Some of those who come, do not lead better Lives than they who keep away; and therefore what good is there in communicating?

Answ. How do you know that your Neighbours who frequent the Lord's Table have not repented of
their

their past Sins, or made firm Resolves against them for the Time to come? And suppose any of these have unhappily started aside, like a broken Bow, and fallen into presumptuous Sins afterwards, yet still is their Condition worse than your's, who profanely turn your Back upon the Lord's Table, casting off all Regard to God and Religion?

A sixth Pretence against frequent *receiving* is, That it will diminish the Reverence due to the holy Sacrament.

This Objection is founded upon the Experience Men have, that their Familiarity and intimate Converse with Men and Things in this World, is apt to diminish their Value and Respect for them; not considering that it is quite contrary in spiritual Things, the frequent Use whereof is the likeliest Means to encrease our Veneration and Respect towards them. The oftner we converse with God in his holy Ordinances, the more we shall admire his divine Perfections, and the more we shall be disposed to conform ourselves to his Likeness; for an Object of infinite Perfection in itself, and of infinite Goodness to us, will always raise our Admiration, and heighten our Respect and Esteem, the more we contemplate it. I am sure Experience will inform us, that the devoutest Ages of the Church were those wherein the Practice of frequent Communion most prevailed.

Never was there so much Fervour and Strictness of Piety, as when the Faithful met daily at the Lord's Table. And in the Accounts we have of the greatest Saints, never any one excelled in the Virtues of the Christian Life, but what distinguished himself by frequently nourishing his Soul with this heavenly Banquet. Nay I dare appeal to those holy Souls who live under a strict Sense of their Duty in this Particular, and embrace all Opportunities which the Providence of God offers them to commemorate

memorate the ineffable Love of their dying Redeemer ; whether they do not find themselves more determined to be just in all their Dealings, and readier to relieve the Necessities of the Poor ; whether their Affections to the World do not lose Ground, and their Desires towards Heaven do not grow more intense and vigorous ; whether their Passions are not more calm, and their Patience and Submission to the Will of God more evident and conspicuous ; whether they are not sensible of less Fondness for Life, less Earnestness for Trifles, less Desire of Glory, less Eagerness for Profit, and less Concern for whatever the World most esteems ?

7. The last Plea you urge against receiving the Sacrament is, *I am not in Charity with my Neighbours*, and therefore cannot come to that Ordinance, which requires so much of *mutual Love and Charity*.

The Sacrament, indeed, is a Sacrament of Love, being left as a Pledge of our blessed Saviour's Love to us, and therefore to be received in *Love and Charity*. It is true, so long as you are in a State of Hatred, or of an uncharitable Temper, you are not fit for this, or any other religious Duty. Whose Fault is it, that you are not in Charity with your Neighbour ? Pray consider, what Love can you have for your Saviour (whatever Reverence you pretend for his Sacrament) who laid down his Life for your Sake, when you will not give up all hard and uncharitable Thoughts against your Brethren at his Request ? Shall Christ die to reconcile you to his Father, and will not you be reconciled to your Neighbour, for whom Christ died, as well as for you ? It is amazing, that you make your Guilt a Pretence for not performing religious Duties. Assure yourself, that as long as you are resolved to hate your Brother, you can have no Advantage from Christ's Blood, who out

of the Riches of his Love and Charity died for Mankind, even while they were Sinners. If your Brother, who has offended you, refuses to be reconciled, that is not your Fault, the Crime of Uncharitableness lies then at his Door; but do you preserve your charitable Temper, and approach the holy Table.

The Love of Christ, one would think, should subdue the Enmity of our Natures towards each other, that Pride, the Cause of almost all Quarrels; that Bitterness of Spirit, that Rancour and Revenge which too much prevail every where. Our Hatred, our Resentments, our Revenge, should be turned against our Sins. What a happy World would this be, if the whole Body of Christians did frequently meet together in perfect Love and Charity, at the holy Communion? All Mankind must needs love one another, if they did often meet at this holy Table, they could not, they dared not, entertain any Hatred or Malice in their Breast, one against another.

This Consideration will, I hope, make you as solicitous as may be, for a speedy Reconciliation with your Neighbour; and you will not look upon that any longer as a Plea to keep you from the Lord's Table.

These are some of the common Excuses for the Neglect of this Duty. But Oh! let these and all other Obstacles be removed out of the Way, and no longer neglect coming to this holy Table; neglect not your own Salvation, when it may be so easily obtained. It is a certain Sign we have no great Sense of the Benefit of a Saviour, when we forget him Days, nay, even Months and Years without Number. We should be so far from neglecting this Ordinance, that we should heartily thank God for every Opportunity he offers us, of thus shewing forth his Death, and our grateful Remembrance of it.

it. Methinks we should long with holy *David* (who saw but the Shadow of these Blessings) to be satisfied with the good Things of God's House, and to *compass his Altar*; and should cry out with him, *O when shall I come and appear before thee? My Soul longeth, yea, even faineth for the Courts of the Lord, and my Flesh crieth for the living God!* Had we therefore but a just Esteem of Things, we should account it the greatest Unhappiness in the World to be debarred of this Privilege, which yet we do deliberately and frequently refuse to partake of.

I now come to shew what Preparation is necessary, before you receive the blessed Sacrament.

Now a holy Life, a daily walking before God in his holy Ways; the being faithful and diligent in your honest Calling; the exercising yourself unto Godliness, and keeping a Conscience void of Offence towards God, and towards Man, is the best Preparation. It is certain, that the Primitive Christians, being mostly of the poorer Sort, and obliged to get their Bread by the Sweat of their Brow, and yet receiving the Sacrament very often, sometimes every Day, could not employ much Time by way of Preparation. Much depends upon the habitual Temper and Disposition of the Mind, and the constant Exercise of true Devotion: Likewise, the Capacity and Leisure of each Person must be considered in fixing the Portion of Time, to be employed in actual and particular Preparation. A good Christian, who sets the Lord always before him, cannot need much Time to assure himself that he comes with due Dispositions. On the contrary, those who have forgotten God Days without Number, require more Time, and ought to undergo a stricter Examination, to see if their Repentance be sincere. But the great Matter to be attended to, is the general Tenor of our Lives, in which, if there be but an Evenness and Regularity

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in well doing, if there be but an honest and good Heart, *a Man may go forth to his Work*, and to his Labour, on *Saturday*, and be a good Communicant on *Sunday Morning*. *To love our Lord Jesus Christ in Sincerity, and to keep his Commandments, to cease to do Evil, to learn to do well; to refrain the Tongue from Evil, and the Lips that they speak no Guile, to seek Peace, and ensue it; to follow the Works of our Calling with Industry, and to provide for our Family with Honesty, to trust in God's Providence, and be content with our Condition: In short, to live soberly, righteously, and godly in this present World, that is the true Preparation; and he that thus communicates, will never be rejected of God, or deserve to be condemned by Men.* I speak not this to discourage those extraordinary Exercises, which some good Christians chuse to go through before they receive the Holy Sacrament: My View is to distinguish what is really essential, from what is only circumstantial; and to make Christians comprehend, that an involuntary Omission of certain religious Exercises, of which God has prescribed neither the Number, nor the Season, nor the Length, cannot exempt us from complying, when otherwise we may, with a Duty, which is absolutely commanded to Christians of all Conditions.

The First COLLECT; to be used Morning and Evening all the Week before the Sacrament.

I Thank thee, O Lord, that thou hast wrought in me a Desire to approach thy holy Table; mercifully grant that I may so partake of those holy Mysteries, that my Soul may be nourished with
all

all Goodness ; and that I may evermore dwell in Christ, and Christ in me. O give me such a Sense of thy unspeakable Goodness to poor, miserable, sinful Worms, that I may rejoice in the Lord, and evermore serve and delight in God my Saviour, whilst I am musing, let the Fire of my Devotion kindle in the brightest Flames of Love and Admiration, at that Mercy of thine, which is greater than the Heaven, and above all Blessing and Praise. Increase in me such a Sense of this and all thy Mercies, that all the Temptations of the World, the Flesh, and the Devil, may never be able to quench it ; but that being enlivened and quickened thereby, *I may press towards the Mark, for the Prize of the high Calling of God in Christ Jesus.* Inflame my cold Heart with holy Ardors, that I may be touched with godly Sorrow in the more immediate Presence of the Great Judge of Heaven and Earth : Subdue my worldly Affections, that I may worthily praise thee here, and to all Eternity.

The Second COLLECT.

A Almighty God, by whose Bounty and Goodness, I have now an Opportunity

tunity offered me of approaching thy Table, and of pleading before thee, the prevailing Merits of the Death and Passion of thy Son Jesus Christ : Assist me, O Lord, with thy holy Spirit, in the great Duty and Service I am about to perform ; and though my many and great Sins render me unworthy of drawing near to this heavenly Feast, yet, O merciful God, let the precious Blood of my ever blessed Saviour cleanse me from all my Sins ; forgive all the evil Thoughts of my Heart, my idle and rash Words, my wicked and ungodly Deeds ; and give me thy heavenly Grace, whereby I may be enabled for the future to *serve thee in Holyness and Righteousness all the Days of my Life* ; that so living in thy Fear, I may die in thy Favour ; and at last be numbered among the Saints of God in Glory everlasting, through Jesus Christ our Lord. *Amen.*

The Third COLLECT.

I Will not presume to come to thy Table, O merciful Lord, trusting in my *own Righteousness* ; but in *thy manifold and great Mercies* ; fit me, O Lord, by an hearty Gratitude towards my Saviour, by a sincere Love of my Brethren, by
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deep Contrition for my Sins, and by a sincere Resolution of a better Course of Life, to approach thine Altar. Accept of the Expiation which thy Son hath made of all my Transgressions, by the Sacrifice of himself, as of a Lamb without Spot or Blemish. Let the Remembrance of my Sins, and of his bitter Sufferings for them, pierce my very Heart, and engage me for ever to love and serve him who laid down his Life for me.

Cleanse me, O Lord, *from all Filthiness of Flesh and Spirit*, that I may be a meet Guest for thy holy Table, and a real Partaker of those Benefits, which are represented in the Sacrament of Christ's Body and Blood. Strengthen, O Lord, all good Resolutions in me; enable me by thy Grace faithfully to perform the Conditions of that Covenant which I made in Baptism, and now intend to renew in the Holy Sacrament, by dedicating myself entirely, and for ever, to the Service of my blessed Redeemer, *who hath loved me, and washed me from my Sins in his own Blood*. To him be all Honour and Glory, Thanksgiving and Praise, Love and Obedience, for ever.
Amen.

This

This Week apply yourself to meditate on divine Subjects, and stir up all the Faculties of your Soul, so as to perform this high Duty, in a devout and acceptable Manner.

The Use of the following Ejaculations will tend to keep your Mind in a devout Frame.

LORD what is Man, that thou art mindful of him ; or the Son of Man, that thou regardest him ?

Deliver my Soul, O Lord, from lying Lips : and from a deceitful Tongue.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy Holy Spirit from me.

Let the Words of my Mouth, and the Meditations of my Heart, be now, and evermore, acceptable in thy Sight, O Lord, my Strength and my Redeemer.

Your conversing daily with the World will be too apt to abate your Zeal for Religion, if you do not keep alive the heavenly Flame, by Prayer, Reading, and Meditation. The Noise and Hurry of the World is apt to discompose and unfit the Mind for the Duties of Religion. So that the Man of Business, who has any serious Thoughts of another World, ought more especially to lay hold on all Opportunities to read the holy Scriptures, to pray and meditate, which may secure him against those Dangers he daily converses with, and which may fortify him against those watchful Enemies that lie in wait to destroy him. For as they who have
Leisure

Leisure, ought frequently to receive the holy Communion, as the best Improvement of their Time; so they that are engaged in many worldly Affairs, ought to come often to the Sacrament, and learn how to sanctify their Employments. It is your Duty, indeed, to provide for yourself and Family by Industry and Labour; but this must not take up all the Vigour of your Mind. You have a higher and a more noble Part to take care of, I mean your immortal Soul (worth more than the whole World.)

Upon Friday before the Holy Communion.

Consider, O Man, whoever thou art that sinnest against God, that thou can'st not hope for Pardon without Repentance: Therefore, on this Day call thyself to Account, examine your Ways by the Rule of God's Commandments, and search after every ungodly Deed, condemning yourself for your past Transgressions; and imploring the Mercy of your heavenly Father through his well-beloved Son.

Nothing can be of greater Use, than for Men in this State of Danger and Infirmary, frequently to call themselves to a strict Account, comparing their Actions with the Laws of God; if this Duty of Self-Examination was duly performed, the Seeds of Vice could not take such deep Root in the Heart. But many, who get their Bread by the Sweat of their Brows, who are Servants, and cannot command their own Time, complain they have not an Opportunity for this Examination: Here then, I must add a Word to the Masters themselves. I need not tell them, that every Master of a Family must be in some Measure answerable for the religious Behaviour of his Family: He is to watch over and instruct, and admonish, and reprove his Children and Servants: He is to worship God with them in his Family, and to allow and re-
quire

quire them to worship God in secret by themselves, and in the publick Congregation, and particularly at the Lord's Table. But if covetous Masters will not allow their Servants Time for religious Duties, this Examination may be performed the *Sunday* before; or by rising a little sooner, or only a little later lying down to rest, he may redeem Time enough from his Sleep to enlarge his Devotions, to examine the State of his Soul, and by the Exercise of Repentance and Thankfulness, Faith, Hope, and Charity, prepare himself in the best Manner for a worthy Approach to the Lord's Table. Besides, in the Fields, or at the Plough, or working at a Trade, Men may reflect on their Lives past, and offer up devout Ejaculations: But Want of Time is generally a frivolous Pretence; for they can find Leisure for Idleness, for reading ill Books, and profane Ballads, &c. which corrupt the Mind, and render it averse to all holy Duties.

Therefore make no Excuses, but be humbled and sorrowful, that you have not considered these Things sooner: Beg of God, who alone searches the Heart, and tries the Reins, to discover to you all the Evils and Deceits of your own Heart, and then *judge yourselves here, that you be not condemned hereafter.*

T H E

T H E

L I T A N Y,

O R,

Humble Supplication for those
Virtues and Graces which Re-
spect our Duty to Almighty
God, our Neighbours, or Our-
selves.

L I T A N Y,

O GOD the Father of Heaven :
Have Mercy upon me, a miserable Sinner.

O God the Son, Redeemer of Mankind, Def
the Author and Finisher of our Faith :
Have Mercy upon me, a miserable Sinner.

O God the Holy Ghost, the Sanctifier
Comforter, and Perfecter of the Faithful
who alone can't guide and assist me in
my Duty,
Have Mercy upon me, a miserable Sinner.

O God, who preserveſt me every Moment of my Life, from ſad Accidents and Dangers; who haſt redeemed me by the Death of thy Son, and ſanctifieſt me by the Grace of thy Holy Spirit; who haſt afforded me all the neceſſary Means and Helps to Salvation, and haſt prepared a glorious Inheritance for me in the Kingdom of Heaven:

Have Mercy upon me a miſerable Sinner.

To be preſerved from ſinning againſt God.

From Infidelity, and Diſtruſt of thy Mercy, O God; from murmuring at thy Dealings with me; from being impatient under thy afflicting Hand, and diſobedient to thy juſt Commands:

Good Lord deliver me.

From indulging evil Thoughts and Deſires; from bad Company and Diſcourſe; from taking thy ſacred Name in vain; from miſpending the Lord's Day; from Coldneſs, Wanderings, and Indevotion in thy Prayers:

Good Lord deliver me.

From putting off my Repentance from Day to Day; from reſiſting the good
I Motions

Motions of thy Holy Spirit ; from tamely hearing others blaspheme, or any ways dishonour thy holy Name :

Good Lord deliver me.

From despairing of thy Mercy, or presuming groundlessly on thy Goodness, going on in a Course of Sin, or fearing Man more than thee, O God ; from want of Zeal in thy Service, and Cowardice in not standing up for thee against Evil-Doers :

Good Lord deliver me.

From Neglect of reading the holy Scriptures, in order to learn my Duty ; from being careless and remiss to practise what I hear or read ; from absenting myself from the Lord's Table, or coming without a due Preparation of Soul, or neglecting to keep the Promises and Vows I made at thy Altar :

Good Lord deliver me.

To be preserved from sinning against your Neighbour.

From dishonouring my Parents ; from being refractory and disobedient to the lawful Commands of our Governors in Church

Church and State ; from being unfaithful in what is committed to my Trust ; from drawing Men into Intemperance or other Vices, which may bring upon them Diseases or Death :

Good Lord deliver me.

From Fraud and Oppression ; from Theft, Treachery, or Lying ; from Rail- ing and Slander ; from doing Hurt in any kind to my Neighbour :

Good Lord deliver me.

From Malice and Revenge ; from ill Wishes and Curses ; from bearing false Witness to the Hurt, and coveting my Neighbour's Goods :

Good Lord deliver me.

From Ingratitude to those who have done me Good ; from Uncharitableness to the Poor ; from drawing others into Sin by my Example or Persuasion ; from flattering them in their Faults, and not re- proving them for their Faults, when I have Opportunity, or Authority so to do, when they do amiss :

Good Lord deliver me.

*To be preserved from sinning against
yourself.*

From being puffed up with a high Conceit of myself on Account of the Goods, either of Nature or Grace ; from being lifted up with Pride, or vain Conceits of my own Holiness ; or being intemperately fond of the vain Applause of the World : or committing Sin to avoid Reproach from evil Men :

Good Lord deliver me.

From Anger and Revenge ; from an immoderate Desire of Riches or sensual Pleasures ; from Discontent in my present Condition, and envying the Prosperity of others :

Good Lord deliver me.

From mispending my precious Time in Rioting and Drunkenness, in sensual Pleasure or Idleness ; from Lasciviousness, Lust, and Fornication ; from unchaste Songs and filthy Discourse, and from idle and lewd Companions :

Good Lord deliver me.

From a Neglect of resisting Temptations ; from not amending my Life according

according to God's Holy Word ; from not being careful often to examine the State of my Soul ; from not growing in Grace, and pressing forward towards the Prize of our high Calling :

Good Lord deliver me.

PETITIONS *for* GRACES.

I a miserable Sinner do beseech thee to hear me, O Lord God ; and that it may please thee to give me hearty Repentance for all the Errors of my Life past ; to work in me a sincere Resolution to amend my Life for the Time to come ; to have Compassion on the Infirmities of my frail Nature ; and in all Dangers, Trials, and Temptations, to strengthen and relieve me :

I beseech thee to hear me, good Lord.

That I may avoid the Sins I have committed heretofore, and perform the Duties I have neglected, that I may keep my Vows and Resolutions of Amendment ; or if I unhappily start aside, and fall into Sin, that I may immediately recover, and through thy Grace finally beat down Satan under my Feet :

Grant, O good Lord.

That it may please thee to give me such a lively Faith in Christ Jesus; such a Belief of thy Word; and such a Trust in thy Mercy, as may produce in me a constant Obedience to thy holy Will and Commands :

Grant, O good Lord.

That I may remember and reflect upon my Saviour's Sufferings, with the highest Thankfulness and Love; and that I may in some measure be fit to meet him at his holy Table, who, by his precious Death upon the Cross, did make a full Satisfaction for the Sins of the whole World :

Grant, O good Lord.

Grant, that as this Blessed Feast was designed to increase Love and Charity among Christians, I may according to my Ability relieve the Poor and Distressed; forgive my Enemies, render Good for Evil, and endeavour, as much as in me lies, to promote the temporal and eternal Welfare of all Men :

I beseech thee to hear me, good Lord.

That

That it may please thee to have Mercy upon all *Jews, Turks, Infidels, and Hereticks*, to take from them all Ignorance, Hardness of Heart, and Contempt of thy Word; and enlighten the Eyes of all that sit in Darkness, and the Shadow of Death, and fetch all wandering Souls home to thy Flock, that there may be Joy both in Heaven and upon Earth:

I beseech thee to hear me, good Lord.

That it may please thee to defend and provide for the fatherless Children and Widows; and to have Pity on all that are afflicted or distressed in Mind, Body, or Estate; giving them Wisdom to make a spiritual Advantage of what thy Hand hath laid upon them:

I beseech thee to hear me, good Lord.

That it may please thee to give me true Humility, the Ornament of a meek and quiet Spirit; a Contempt of the World; a Love of Heaven, and heavenly Things:

Grant, O good Lord.

That I may be endued with a Spirit of Temperance and Sobriety, that I may
I 4 use

use thy good Creatures to those Ends for which they were designed; and not, like *Esau*, prefer a Morsel of Bread before thy Blessing: That I may hunger and thirst after Righteousness, and account it Meat and Drink, to do thy Will, O God:

Grant, O good Lord.

That I may carefully abstain from all Appearance of Evil; have Grace to own my Saviour Christ and his Religion, in the midst of a sinful Generation; and by a sober, righteous and godly Life, to adorn my Christian Profession:

Grant, O good Lord.

That I may strive manfully against the Flesh, the World, and the Devil; and preserve my Soul and Body in Holiness; and have a Love of thy Honour and Glory, above all the Riches, Honours, and Pleasures of the World:

I beseech thee to hear me, good Lord.

That under all the Afflictions of this Life, which thou sendest either as a Punishment for my Sins, or for the Trial of my Faith, whether they be Poverty, Sick-
ness,

ness, Reproach, or Slander, I may patiently submit to thy divine Will :

Grant, O good Lord.

That my Heart may not be inclined to any evil Thing, but that I may resist every wicked Inclination, when it first arises, and not consent unto it ; and that my Soul and Body may be pure and clean, and a fit Habitation for thy holy Spirit :

Grant, O good Lord.

Since by my Words I shall be justified, and by my Words I shall be condemned, that no profane Swearing nor Cursing ; no obscene Words that may corrupt the Mind ; no angry or injurious Expressions, may proceed out of my Mouth :

Grant, O good Lord.

That all my Actions may tend to thy Honour and Glory, that I may perform the Duties of divine Worship with Devotion and Fervour, that I may with Diligence perform my honest Labour, do Justice, love Mercy, and walk humbly before thee :

Grant, O good Lord.

That it may please thee to give us true Repentance, before we are overtaken by thy Judgments; to turn to thee with our whole Hearts, with all Lowliness and Meekness: And do thou of thy gracious Goodness, so make haste to help us in this World, that we may ever live with thee in the World to come:

I beseech thee to bear me, good Lord.

That I may diligently and faithfully instruct all those whom thy Providence has committed to my Care [*name Children and Servants*] that I may use my best Endeavours, the Lord being my Helper, to save the Souls of those for whom Christ died; that by thy tender Mercies in Christ Jesus, I with them, and they with me, may be numbered among thy Saints in Glory everlasting:

Grant, O good Lord.

That I may with Honesty and Diligence perform the Duties of that Station thy Providence hath placed me in, and ever follow the good Motions of thy holy Spirit; resisting the Temptations of the World, the Flesh and the Devil, laying
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ing aside every Weight, and the Sin, that
so easily beset me :

Grant, O good Lord.

O Lamb of God, that takest away the
Sins of the World,

Grant me thy Peace.

O Lamb of God, that takest away the
Sins of the World,

Have Mercy upon me.

O Lord send me Help from thy holy
Place :

And evermore mightily defend me.

O Lord save thy Servant :

Who putteth his Trust in thee.

WHERE, and to whom can I flee
for Succour, and Pardon, but to
thee, O Lord, who art merciful, long-
suffering, and abundant in Goodness,
keeping Mercy for thousands, and par-
doning Iniquity and Sin ; vouchsafe there-
fore, O gracious God, for thy Name's
sake, for thy dear Son's sake, whom
thou hast set forth as a Propitiation for
the Sins of the whole World, to look
upon me with an Eye of Pity and Com-
passion,

passion, and blot out as a thick Cloud my Transgressions, and as a Cloud my Sins; be merciful to my Unrighteousness, and my Sins and Iniquities remember thou no more: Lead me to that Repentance unto Salvation not to be repented of, which may bear some Proportion to the Greatness of my Offences. O gracious Lord, pity, cleanse, and forgive me, for thy Mercies Sake.

Accept, in thy abundant Compassion, my unfeigned Sorrow for all my Sins past; and grant that I may never so presume on thy Favour, as to despise the Riches of thy Goodness; but that thy Forbearance and Long-suffering may lead me to Repentance and Newness of Life, through Jesus Christ, O Lord.

I AM grieved, O my God, I am grieved that ever I should sin against thee; that I, the Work of thy Hands, should sin against thee, my Maker, my Father, and my Judge; that I should have sinned against thee, O blessed Jesus, whom thou hast redeemed with thy most precious Blood: that I should have defiled the Temple of thy holy Spirit, and sin so grievously against him who sanctified me: For this, O merciful God, do I grieve and
mourn,

mourn, and am still grieved, because I can grieve no more.

O that my Head were Waters, and my Eyes a Fountain of Tears, that I might weep bitterly for my Transgressions! O Lord, soften by thy Grace, and break this hard Heart of mine: For thou only canst do it, and melt it into Tears of Contrition. But, alas! all the Tears I can shed, cannot wash away even one of my Sins; how much less then my great and presumptuous ones? No, 'tis thy Blood alone can do it. Thus, therefore instead of my own Tears, accept, O heavenly Father, of the Blood of thy own well-beloved Son; and for his Sake be merciful unto me. *Amen.*

O That I had died before my Soul was drawn aside from the Paths of Virtue! But, O my God, though I cannot come before thee as an innocent Person, yet, if my Heart deceives me not, I come among the Penitents. O blessed Spirit of Grace, repair my Weaknesses, subdue my evil Inclinations, confirm my Repentance, enliven my Gratitude, dwell in my Heart by Faith, enlarge my Hopes, increase my Charity: Accept my humble and sincere, tho' imperfect and unworthy
Ser-

Service ; make Intercession for me, and seal me unto the Day of Redemption. O let me continue thine for ever, and daily increase in all holy Graces more and more, until I come to thine everlasting Kingdom, through Jesus Christ our blessed Lord and Saviour.

Shall I continue in Sin that Grace may abound ? God forbid : I resolve O Lord (by the Grace of thy holy Spirit) to take heed unto my Ways, and to love thee, above all the Pleasures and Interests of this Life ; and because I am weak of myself and frail, be pleased, O Lord, to confirm and strengthen me in these good Purposes. I do here this Day in thy Presence and before the holy Angels, who rejoice at the Conversion of a Sinner, firmly resolve never to fall again into the Sins I now repent of.

Lord, I no longer beg for the Enjoyments of this World ; neither Power, nor Honours, nor Riches, nor Pleasures. No, my God, dispose of these fading Treasures, where and to whom thou pleasest. Give me Pardon and Mercy. Return unto thy Rest, O my Soul, for the Lord hath redeemed thee. Harken to thy blessed Saviour speaking those comfortable Words ! *My Son be of good Cheer,*
thy

SACRAMENT. 183

thy Sins are forgiven thee. And now, behold, my drooping Soul revives, and breaks forth into Hymns and Praises, and Hallelujahs, for a Mercy I could not hope for, because I could not deserve; for which and all his other Mercies, praise the Lord, O my Soul, and all that is within me praise his holy Name.

Let this happy Day, O my God, be noted in thy Book; and here, upon my bended Knees, I humbly pray that I may live and die in these Resolutions.

Lord, bear my Prayer, and let my Cry come unto thee. Amen.

On Saturday, add this to your Morning or Evening Prayer.

LOOK down, O Lord, with thy wonted Mercy, and heal the Anguish of my troubled Breast: I tremble to think on my own Folly and Madnefs, when I consider how treacherously I have betrayed my own Soul, and hearkened to the Temptations of the World, the Flesh, and the Devil, and have thereby drawn down Ruin on my own Head, unless thy unspeakable Mercy prevent it. What shall I say unto thee, O thou that art the Judge of all the World? If I look up to Heaven, and consider the Majesty of the great,
and

and holy God; and from thence turn my Eyes downwards on myself, and take a View of my own Vileness, I am horribly afraid. And yet thou kindly invitest returning Sinners to come to thy holy Table; if I refuse that gracious Invitation, I forsake my own Mercy and Happiness; but if I come unworthily, I shall be punished for bringing a polluted Heart to so pure and heavenly a Feast. What shall I do, since Dangers threaten me on both Sides? I will fly to thee, O my God; and that when I approach thy Altar, it may be profitable to my Salvation, give me, I beseech thee, a due Sense of the Greatness of the heavenly Mystery, and the Excellence of thy Mercy contained in it; and then fill my Soul with pure Affections, with earnest Longings, with godly Sorrow, with firm Resolutions, with profound Reverence, and ardent Devotion; that my Heart may be a clean Habitation for my Saviour, such as he will not disdain; and that I may go to this divine Feast, with such holy and devout Affections, that thou, O my dearest Saviour, mayst bid me welcome at thy Table, and the Food I receive may nourish and preserve my Body and Soul to Life eternal. *Amen.*

Sacra-

Sacrament-Day.

Rise early; and prepare yourself lowly and reverently to meet your blessed Saviour at his holy Table. Think on the inestimable Benefits you are going to receive, with the greatest Joy, and Gratitude. Banish from your Heart all vain Thoughts and Cares of this Life: Repeat the Ejaculations, and your usual Morning Devotion, as in the Week; to which you may add the *Litany*, and fill up the Time with reading the Scriptures, the *Whole Duty of Man*, or some other good Book.

Then ask yourself, in the Presence of God, whether you do indeed stedfastly purpose to lead a new Life; without which 'tis the highest Presumption to approach the Table of the Lord, and resolve for the future through the Assistance of divine Grace, to lead a sober, righteous and godly Life, as you value the Favour of God, and your eternal Happiness.

A Prayer on the Morning you communicate, which may be added to your other Devotions.

O Almighty and eternal God, the Author of Pardon and Grace, of Life and Salvation, have Pity upon me, *after thy great Goodness, and according to the Multitude of thy Mercies, do away mine Offences.* O my God, who delightest not in the Death of a Sinner, and whose Mercy is greater than my Sins, let me not perish in my Folly, *nor be consumed in thy heavy Displeasure.* O gracious and loving

loving Redeemer, to whom I am now approaching with hearty Desires and earnest Longings after thy Grace, in thine abundant Compassion, accept, I most humbly beseech thee, of my unfeigned Sorrow for all my past Offences; *the Remembrance of which is grievous unto me, and the Burthen of them is intolerable.* O merciful Lord, who didst cast a favourable Eye upon *Mary Magdalen's* Tears, the bitter Weeping of *Peter*, and the humble Prayers of the poor Publican, accept of this my Humiliation; confirm my Resolutions, and seal my Pardon. Lord, I repent, pardon thou my Impenitence. *Lord, I believe, help thou mine Unbelief.*

Lord, my Heart's Desire is solemnly to renew the sacred Vow and Profession made at my Baptism, to renounce the Vanities of this wicked World, all the sinful Lusts of the Flesh, and the Suggestions of the Devil. And it is my steadfast Purpose, thy Grace enabling me, to honour and obey thee, walking henceforth before thee, in Holiness and Righteousness, all the Days of my Life, through Jesus Christ, our Lord. *Amen.*

I mi-

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I miserable Sinner am unworthy, even of the common Blessings of Life ; yet, O God of all Grace, thou art pleased to permit me, nay, even to invite me to tread thy Courts, to come to thy holy Table, and to feast on Angels Food. O fill my Heart with Thoughts of Gratitude and Love ! for here I may renew that Covenant, which I have so often broken ; I may get Strength against my Sins, and be enabled *to crucify the Flesh, with its Affections and Lusts*. O Lord, let the Sense of my Unworthiness always produce in my Mind lively and lasting Acknowledgments of thy infinite Goodness, that I may continue to shew forth thy Praise in the steady Course of a fruitful, thankful, and obedient Life, through Jesus Christ, my Lord. *Amen.*

After this you may, without Scruple, go about whatever Business your Station in the Family makes necessary, and spend so much Time in Dressing, as that you may appear neat and clean, though never so poorly dressed. And you need not expose yourself to the Danger of Sicknesh, or any other Inconveniency, by total Abstinence ; but without being nice in such Matters, may take such a moderate Breakfast, as will keep up your Spirits under the Length and Fervour of your Devotions.

Till the happy Hour of receiving, be upon your Guard ; let no criminal Thought, Word, or Deed, be indulged. In order to which, avoid every Thing
that

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that may indispose your Mind for Devotion, but be very careful to keep yourself in such a heavenly Frame of Mind, as may, in some measure, qualify you to meet your Saviour.

Be sure you be at Church before Prayers begin. Be very intent upon each Part of those grave, rational, and affecting Prayers, which are then offered up to Almighty God.

Sermon.

In hearing God's Word, apply the general Admonitions, and Exhortations, and Reproofs to thy own Soul.

When the Sermon is ended, endeavour to compose your Thoughts, and raise your Affections to a devout Attendance on the succeeding Sacramental Service; let not the Thoughts of this World interrupt you in the sacred Ordinance. Let God's unspeakable Goodness to poor, miserable, sinful Worms, inflame your cold Heart with holy Love. Consider how chaste those Persons should be, who approach the Altar of the God of Purity; consider how clean those Hands should be, which presume to take and eat of the Bread of Heaven: How heavenly that Soul, which aspires to an Union with the Lord *Jesus*.

O Lord help me to approach these holy Mysteries with Fear and Reverence, deep Humility and ardent Devotion: With an Heart full of Faith and Love; sensible of thy infinite Goodness in sending thy Son to die for me; and of his inexpressible Love in Undertaking and Accom-

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Accomplishing the great Work of Man's Redemption. *Amen.*

When you go to the Altar, meekly kneeling upon your Knees, say,

A Ssist me, O Lord, with thy Holy Spirit in the Performance of this heavenly Duty. O touch my Heart with such an Awe of thy Presence, as may fix my wandering Thoughts, compose my unruly Passions, and raise in my Breast such longing Desires of being made conformable to thy holy Will and Pleasure, as may transform me into thy divine Image, and fix me to continue thy faithful Servant, all the remaining Days of my Life ; raise up my cold Desires, that I may feel the Power, and taste the Sweetness of this heavenly Feast.

O may the Sense of my Saviour's Sufferings enflame my Soul with Gratitude towards him, and powerfully incline my Heart, to bewail and abhor those Sins which occasion'd his Sorrows.

I come, Lord, to offer thee the Sacrifice of Praise and Thanksgiving ; to love and adore thee, the God of my Life. For *Thou art worthy, O Lord, to receive Glory, and Honour, and Power ; for thou hath created all Things,*
and

and for thy Pleasure they are and were created.

Where will you find any Form of Devotion more compleat, rational, and affecting, than the whole Communion Service? It carries along with it, so much of the primitive Simplicity, Gravity, and Piety, that it cannot well be excelled.

The Sentences which begin the Service are Persuasives to Charity, which is especially to be shewn at this Time, when we remember the infinite Goodness of our Saviour towards us; who from the Throne of Glory, where Angels adore him, descended on this Earth, and submitted to die upon the Cross, only to save us from the bottomless Pit, and open the Gates of Heaven to all Believers.

These Oblations are to relieve poor helpless Children, desolate Widows, and other distressed Objects. But if you are Poor, and cannot give as you would, take Notice that the Alms collected at the Sacrament, are Matter not of Necessity, but of Free Gift, and every one is to give only according to his Ability, and as God hath enabled him. *The poor Widow's two Mites* were preferred to the richest Offerings of the Wealthy. And he that has nothing at all to give, is invited *freely* to partake of the spiritual Blessings *without Money and without Price.*

Be very attentive, and make a short Meditation upon each Sentence.

When you make your Offering.

ALL I have comes from thy Bounty, O Lord, and to thy holy Name be the Glory. Blessed Jesu, as thou didst accept the poor Widow's Mite, be pleased graciously

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graciously to accept this Offering from thy unworthy Servant.

While the Exhortation is reading, attend with great Reverence to the Blessings which are promised to all worthy Communicants.

Repeat the Confession in the humblest Posture, audibly saying the Words after the Minister, with great Sorrow of Heart. Recollect the Sins you have been guilty of——their several Aggravations——as sinning against the frequent Admonitions of Conscience——perhaps, after repeated Vows, and Promises of Amendment made to God privately, and in this sacred Place, &c. For, indeed, if the Confession of our Sins be not attended with sincere Compunction of Heart, and with real Purpose of Reformation, it will be only like sounding Brass, or a tinkling Cymbal, and will therefore profit us nothing. I believe there never was, in any human Writings, so lively, full and pathetick a Form of Confession; and the Sinner must be hardened, if he is not touched and moved by it.

Absolution.

Be silent, attentive, and in an humble Posture, when the Absolution is pronounced; and earnestly beg of God, that he would be pleased to confirm in Heaven, what his Minister declares on Earth.

Sentences.

When the following Sentences are read, make some short and devout Reflections on them; as when it is said, *Come unto me, all ye that labour, &c.* say softly,

I come

I Come, O blessed Jesus, I come to thee: The Weight of my Sins indeed sinks me down; but, Lord, these comfortable Words bring Joy to my Soul overwhelmed with Grief, &c.

And so on all the rest.

When the Minister says, *Lift up your Hearts*, then strive to forget all worldly Things, and see that you speak Truth, when you answer, *We lift them up unto the Lord*.

Let your Heart go along with every Word of the Consecration, fix your Eyes upon the Elements; and while the Minister orders the Bread and Wine, pray after this Manner:

SEND thy Holy Spirit, O Lord, into our Hearts, to cleanse and sanctify us throughout in Soul and Body, that together with these consecrated Elements of Bread and Wine now offered unto thee, we may receive those inward Graces and Blessings they were appointed to convey, and be washed in that Fountain which thou hast opened for Sin, and for Uncleanness.

When you see the Bread broken, say,

THOU art, O blessed Jesu! the true living and life-giving Bread which came down from Heaven: O may we
fo

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so eat of this Bread, may we so partake of the Fruits of thy Passion, as to live for ever.

When the Wine is poured out.

THUS, O my Soul, was the most precious Blood of thy crucified Saviour poured forth. Had not his Blood been shed, there had been no Remission of Sins. Blessed be God, who is Rich in Mercy, for giving us this Covenant of Peace.

After the Consecration.

O Eternal God, grant that the all-sufficient Merits of my dear Redeemer may plead effectually for the Pardon of all my Sins. I adore thee, O blessed Jesus, who didst endure the painful Death of the Cross, to deliver Mankind from endless Misery; therefore, with all the Powers of my Soul, I love and praise thee for these stupendous Favours.

O Lamb of God, that takest away the Sins of the World, have Mercy upon me.

O Lamb of God, that takest away the Sins of the World, grant me thy Peace. Amen.

K

While

While the Minister receives in both Kinds himself.

O Let me receive these sanctified Elements of Bread and Wine, with Purity and Thanksgiving. Welcome, dear Signs of my Saviour's Spiritual Presence; Welcome, sure Pledges of his Love, and my own Happiness; O that I was a worthy Guest at this divine Feast! Holy Jesu! speak the Word only, and I shall be clean; and be meet to receive the consecrated Elements.

Although my Heart be not worthy to receive so divine a Guest; yet thy Presence, Lord, can make it worthy. Enter then into my Heart, O blessed Jesu, cleanse it from all Filthiness of Flesh and Spirit, and dwell therein for ever. *Amen, Amen.*

Before you receive the Consecrated Bread.

O Lord, I am not worthy thou shouldst enter under my Roof; but, Lord, be merciful to me a Sinner. O be gracious unto thy Servant, come and abide with me, thou blessed Author and Finisher of our Faith! and powerfully support me in all Temptations.

Thou

Thou hast said, *He that eateth thy Flesh, and drinketh thy Blood, hath eternal Life: Behold the Servant of the Lord, be it unto me according to thy Word.*

*At receiving of the Bread *.*

I Eat this Bread, my Lord and God, in Remembrance of thy wonderful Love towards Mankind, and with an entire Trust in the Merits of thy Death.

O Lamb of God, that wast slain for the Sins of the World, have Mercy upon me; by thy crucify'd Body deliver me from this Body of Death.

* Mind here fervently (but silently) to join with the Minister, when he addresses you in those pathetic Words, *The body of our Lord Jesus Christ, &c. The Blood of our Lord Jesus Christ, &c.*

After receiving the Bread.

ALL Love, all Glory be to thee, O Lord, who feedest me with the Bread of Life.

Make me a Partaker of the Virtue of thy crucified Body.

I offer to thee my Soul and Body. O make them fit for thy Service.

Before you receive the Cup.

I Will receive the Cup of Salvation, and call upon the name of the Lord. I will ratify my Vows with this Blood of the new Covenant, and engage myself to be eternally thine, O God!

O confirm, O establish my present good Resolutions; let me never again pollute this Body and Soul, which thou hast redeemed. Blessed is he who eateth and drinketh sacramentally in thy Kingdom of Grace here; he shall sit down and feast with thee in thy Kingdom of Glory hereafter. *Amen, Amen.*

At the receiving of the Cup.

O Saviour of the World, who by thy precious Blood hast redeemed me; save me and help me, I humbly beseech thee, O Lord.

After the Cup.

LORD, wash me from my Sins thro' that Blood which I here commemorate; that being delivered from the Terrors of Guilt and Wrath, *I may serve thee without Fear, in Righteousness and Holiness all the Days of my Life,* according to the Precepts of thy Gospel, which

which thou hast inforced by thy holy Example, and sealed by thy meritorious Sufferings. *Amen.*

MAY the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge my Conscience from dead Works to serve the living God.

O Lord, I beseech thee, deliver my Soul; let me be washed and cleansed in the Blood of the Lamb, which was slain from the Foundation of the World.

Blessing and Honour, Thanksgiving and Praise, be unto thee, O Lord, that thou hast been pleased to admit me to these holy Mysteries; that thou hast vouchsafed to feed me a Sinner, thy unworthy Servant, with the spiritual Nourishment of the Body and Blood of thy Son Jesus Christ. Grant, O Lord, that this holy Sacrament may never turn to my Condemnation; but that it may be Health under my Weaknesses; Safety against my spiritual Adversaries; Strength to my holy Resolutions; Comfort under all Calamities; and procure for me Pardon and Forgiveness in this Life; Mercy and Favour at the Day of Judgment; and a neverfading Crown of Glory in the Kingdom of Heaven. *Amen.*

I Have deserved to drink of the Cup of Trembling and Astonishment, and thou, Lord, of thy Goodness, hath vouchsafed me the Cup of Salvation. O my Lord, by what strong and powerful Ties hast thou engaged my Heart this Day to imitate thee in thy Graces, in thy Meekness, in thy Patience, in thy Humility, in thy Charity, in thy Contempt of this World, and in thy Heavenly-mindedness. *My Heart is fixed, O God, my Heart is fixed; I will sing and give Praise.* Here, at thy Altar, I promise Obedience to thy Laws; O be thou my Helper! Assist me, uphold me with thy free Spirit; O Lord, increase my Faith, my Hope, my Love, my Charity: Make my Soul a Temple of the Holy Ghost. Come, blessed Spirit, come and dwell in me for ever! *Amen, Amen.*

For all these stupendous and undeserved Mercies now vouchsafed me, all Glory be to thee, O God the Father; all Glory be to thee, O God the Son; all Glory be to thee, O God the Holy Ghost. Let Heaven and Earth, Men below, and Angels above, join their Praises, and say, *Amen, Hallelujah.*

If the Communion is large, fill up your Time with some Thoughts on such Parts of the Service, as will warm your Affections, and raise a Spirit of Devotion in your Breast.

Pray for your Fellow-Christians that are present.

O Almighty God, grant that all we, who have been Partakers of this holy Communion, may lead Lives according to thy heavenly Will in all Things; keeping our Bodies undefiled, as a fit Habitation for thy Spirit, that our Souls may enjoy the saving Benefits of thy Passions.

Blessed are they who dwell in thy House, O Lord. Shower down the Blessings of thy Grace upon us here before thee, and all thy faithful People, wherever else assembled to celebrate this sacred Ordinance. Give us at all Times due Preparation of Soul for a worthy Approach to thy holy Table: And do thou Pardon every one, that prepareth his Heart to seek the Lord, the Lord God of his Fathers, though he be not cleansed according to the Purification of the Sanctuary. Let none that are Partakers of this holy Sacrament be found missing at the Right Hand of Christ, another Day. We have

all now tasted and seen how gracious the Lord is, for he hath heard our Prayers, and granted our Requests, and redeemed us from the Slavery of Sin and Death. O let not our good Resolutions pass away as the Morning Cloud. Direct and guide us, O Lord, with thy Holy Spirit, that we may continue thine for ever, and daily encrease in all Christian Graces more and more, until we come to thine everlasting Kingdom.

Now unto him that loved us, and washed us from our Sins in his Blood, and has made us Kings and Priests unto God, and his Father, to him be Glory and Dominion, for ever and ever. Amen.

Then return Home rejoicing, and praising God, and say,

Hallelujah; Salvation be unto our God, and to the Lamb, for ever. Amen.

Bless the Lord, O my Soul, and all that is within me bless his holy Name.

Bless the Lord, O my Soul, and forget not all his Benefits.

Who forgiveth all thine Iniquities; who healeth all thy Diseases.

Who redeemeth thy Life from Destruction, and crowneth thee with Mercy and Loving-kindness.

I will

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I will sing unto the Lord as long as I live; I will sing Praise unto my God, while I have my Being.

When you are returned home, retire, if you have Opportunity, and offer up this Prayer.

LORD, I am not worthy of that daily Bread, which sustains the Body; but thou hast made me Partaker of the Bread of Life, which came down from Heaven, and nourisheth the Soul; and of which, *whosoever eateth, shall live for ever.* How many, O Lord, turn a deaf Ear to all the pressing Exhortations of thy Ministers; and being influenced by the Cares, and Riches, and Pleasures of Life, when they are invited refuse to come. How many pious and devout Souls are deprived of the blessed Advantage of this highest and most solemn Act of Religion? And how many sincere and faithful Christians are oppressed with Scruples, dejected with Fears, so that, they dare not venture to partake of the holy Mysteries? What Thanks therefore, most gracious God, can I return unto thy divine Majesty, for impressing a Sense of this Duty upon my Mind, and for that Strength and Power **K 5** whereby

whereby thou hast in some Measure enabled me to perform it.

GLORY be to thee, O Lord God, for these fresh Supplies of Grace I have received at thy Altar. Glory be to thee for those comfortable Assurances thou hast given me of Pardon and Forgiveness. Glory be to thee, O Lord God Almighty, for that Peace and Quiet thou hast restored to my Soul ; for those Resolutions thou hast wrought in me, to persevere in thy Service to the End of my Life. Grant, O Lord, that I may walk worthy of these Favours, and live as *becomes the Redeemed of the Lord.*

Lead me, O Lord, through the Valley of the Shadow of Death, through this howling Wilderness of Sorrow and Dangers, and conduct me by the Ways of Peace and Holiness to my heavenly Country, the Land of Promise, and at length admit me into thy Presence, where there is Fulness of Joy, and Pleasures for evermore. *Amen.*

Great, unspeakably great, is thy Favour to me, O Lord, who hast this Day honoured me with the highest Privileges.

vileges. Thou hast fed me with the spiritual Food of the most precious Body and Blood of thy Son, our Saviour Jesus Christ.

Blessing and Honour, Glory and Power, be unto him who sitteth upon the Throne, and unto the Lamb for ever and ever ; for he was slain, and has redeemed us with his Blood. Hallelujah, Salvation is of the Lord. Thanks be to God, for this his unspeakable Gift in Christ Jesus our Lord. I have tasted, and seen this Day, that the Lord is gracious, and that his Mercy endureth for ever. O trust in him, all ye his People ; rejoice and shew yourselves glad in the Lord ; for it becometh all those whom he hath redeemed to be thankful. I was unworthy to gather up the Crumbs under his Table ; and yet, O inexpressible Condescension, O inestimable Mercy ! my Saviour hath placed me among his Children ; fed me with the Bread of Life ; and satisfied my Soul as it were with Marrow and Fatness.

And now, dear Lord, since I am bought with a Price ; even with the invaluable Price of thine own most precious Blood : O let me not lose what is purchased for me, by turning aside unto Wickedness.

Alas ! I suspect my own Weakness ; I fear, I sadly fear the Power of Satan : Therefore I do earnestly entreat thee, O divine Spirit, not to leave me to myself, and my own deceitful Heart, but uphold me by thy mighty Aid.

Protect and defend me against all Temptations, which are apt to ensnare my deceitful Heart, and may cause me to violate the Promise I have made. Give me Grace, that I may not any more defile that Soul which the Blood of Christ hath washed ; and let not the Pleasures of the World any more prevail upon me to transgress thy holy Laws. O Lord, subdue my Corruptions, heal my Backslidings, and increase my Charity ; that fixing my Thoughts upon the great Advantage of leading a godly Life, I may *grow in Grace, and be rich in good Works.* Thus shall I, guided by thy Providence, and assisted by thy Holy Spirit, at last arrive at the End of my Hope ; and by being faithful unto Death, receive a Crown of Life in thy glorious Kingdom hereafter, through Jesus Christ, our Lord, *Amen.*

Our Father, &c.

God

God the Father bless me ; God the Son defend me ; God the Holy Ghost preserve and keep me ; and be with me now, and for evermore. *Amen.*

O how happy is the State of that Man ! how sweetly and how securely will he live ! whose Unrighteousness is forgiven, and whose Sin is covered. Such a one may go about his worldly Affairs with a quiet Conscience ; and at all Times, and in all Places, safely rest in the Bosom of Providence ; if it should please God, for the Trial of his Faith, to exercise him with Troubles, still his Conscience will speak Comfort to him, and bid him not fear any Ill. Let profligate bold Sinners say and do as they think fit, what is that to you ? Do you follow God ; follow the Way that leads to everlasting Life. That you may do this, learn what to do.

After receiving the holy Sacrament.

It is melancholly to observe, that too many Persons, after they have been at the Lord's Table, are not watchful to maintain and keep up that spiritual Frame of Heart which they had got, and brought from the sacred Ordinance : Whereby their Christian Graces languish and die, and they themselves fall back again into their former Sins. But remember, O Christian, that all is not over as soon as you have received. The Graces which you exercised at the holy Table, are to be practised thro' the whole Course of your Life. And let this awful Truth be ever uppermost in your Mind, that there is no standing still in Christianity : And that
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O how happy is the State of that Man ! how sweetly and how securely will he live ! whose Unrighteousness is forgiven, and whose Sin is covered. Such a one may go about his worldly Affairs with a quiet Conscience ; and at all Times, and in all Places, safely rest in the Bosom of Providence ; if it should please God, for the Trial of his Faith, to exercise him with Troubles, still his Conscience will speak Comfort to him, and bid him not fear any Ill. Let profligate bold Sinners say and do as they think fit, what is that to you ? Do you follow God ; follow the Way that leads to everlasting Life. That you may do this, learn what to do.

After receiving the holy Sacrament.

It is melancholly to observe, that too many Persons, after they have been at the Lord's Table, are not watchful to maintain and keep up that spiritual Frame of Heart which they had got, and brought from the sacred Ordinance : Whereby their Christian Graces languish and die, and they themselves fall back again into their former Sins. But remember, O Christian, that all is not over as soon as you have received. The Graces which you exercised at the holy Table, are to be practised thro' the whole Course of your Life. And let this awful Truth be ever uppermost in your Mind, that there is no standing still in Christianity : And that
if

if you go not forward, you certainly go backward : And how sad must be the Case of that Man, who, after he has tasted the good Word of God, and the Powers of the World to come, yet falls away again, *returning like a Dog to his Vomit* ; and shamefully yielding to those very Sins which he so lately, and in so solemn a Manner, renounced. I speak not of the common Frailties and Infirmities of human Nature, as the first Motions of Passion, &c. but I mean gross Sins ; as Injustice, Uncleanneſs, Drunkenneſs, prophane Curſing and Swearing, Sabbath-breaking, and daily Indevotion. Not that any one of these great Sins is unpardonable, and what will not be forgiven upon true Repentance ; but it is a great Aggravation of Sin to relapse into our former evil Courses, after Vows of Obedience made at the Altar, and after we have been washed in our Saviour's Blood. In order to keep yourself pure and undefiled, avoid ill Company as you would the Plague. Ungodly Men may call you precise, and despise and ridicule you for leading an holy Life ; but remember that God, your Conscience, and all good Men, will praise and esteem you. Therefore, as you are now made a new Creature, chuse new Company, take new Courses, and become a new Man.

If you despise the Blood of Christ, or contemn the Mercy of the Gospel by a profane Life, your Portion will be with *Judas*, who betrayed Christ, with the *Scribes* and *Pharisees*, who crucified him. Therefore, if you have any Regard for the Salvation of your Soul, any Love of God shed abroad in your Heart, any Gratitude, or Affections for your blessed Redeemer, walk as becometh his Gospel, love him with your Heart, praise him with your Tongue, and glorify him in your Life.

If the great Deceiver shall offer you any unlawful Pleasure, or Profit, say, *Get thee behind me, Satan ;*

SACRAMENT. 207

Satan ; I have been lately at the Sacrament, and there have promised and vowed to fear God, and keep his righteous Laws. Forget not your Morning and Evening Prayers ; be often thinking upon Death, Judgment, Heaven, and Hell ; fear God and keep his Commandments, and patiently wait for the Coming of our Lord and Saviour Jesus Christ : Remembring always for your Comfort, that the higher you rise in Piety here, the higher Degrees of Glory shall you have in Heaven hereafter.



DIREC-

DIRECTIONS

I N

Time of Sicknes.

JAMES V. 16.

*Pray one for another, that ye may be
healed : The effectual fervent Prayer of
a righteous Man availeth much.*

MEDITATION.

EVERY Disease, Sicknes and Infir-
mity, gives the Soul Warning to pre-
pare for Death. O how true is the Say-
ing of that holy Man *Job*, that faithful
Servant of God, that noble Pattern of
an unwearied Patience and Resignation
to the divine Will ? *Man that is born of a
Woman, is of few Days, and full of Trou-
ble. He cometh forth like a Flower, and
is cut down : He fleeth also as a Shadow,
and continueth not.* A Cold, a Surfeit,
foul

foul Blood, and unwholesome Diet : Advice taken too late, or improper Physick : These we think to be the Causes of our Indisposition. All this may be true, but we are to look higher. There is a Hand above, that permits all these Things, *that kills the Strong*, and saves the Weak ; that bringeth one Man down to the Chambers of the Grave, and recovers another, beyond all Hopes, from the most desperate Disease. O my Soul, take Notice of the Finger of God in all this : It is he, with whom the Lives of his Servants are exceeding precious ; it is he, in *whose Sight the Hairs of our Heads are all numbered*. This Thought will dispose thee to say, O Lord, I consider, that great is thy Power ; therefore impenitent Sinners must dread the Effects of thy Anger : That great is thy Goodness, therefore may good Men sweetly enjoy themselves under the Favour of a reconciled God : That thy Wisdom is infinite ; therefore ought we humbly to submit ourselves to thy afflicting Hand : That thy Justice will not spare the Guilty, and therefore our chief Concern should be to obtain a Pardon for those Sins, which have justly provoked thy heavy Displeasure. Lord, I am sensible of thy great Goodness, and Loving-kindness,

kindness, and therefore desire to be patient under my present Sufferings. For, though my Pains are somewhat grievous to Flesh and Blood, yet I am certain they are ordained to excellent and heavenly Purposes; and that it is *out of pure Kindness to my Soul that I am afflicted*. Divine Providence, if I am not wanting to myself, will make all Things work together for my Good: Let me not think it strange that God chastens and afflicts the Children of Men; is it not a Mark of his Favour to visit us with Sicknes, in order, to reclaim us? Be patient then under his fatherly Correction; nay, be thankful for it. If the Means used for my Ease and Recovery succeed, to God alone will I give the Praise and Glory. If they fail, I will humble myself under his mighty Hand, and say, *O Lord, thy Will be done!* Happy shall I be, if the Pains and Infirmities of my Body shall be sanctified, through divine Grace, to the saving of my Soul.

Almighty God, who dispenseth Sicknes and Health, is often pleased to afflict the Body with some Disease, that it may breed in us a deep Sense, how Frail and Uncertain our Condition is in this World, and that we have no Security for a Day's Continuance any longer therein. Do you then, O pious Christian, when visited with Illness, cry for
Help

Help to the great Physician of Body and Soul. It is he alone that can uphold and comfort your diseased Body, or troubled Mind ; it is he alone can relieve you ; to him, therefore, do you apply for Relief. Receive with all Submission and Thankfulness, whatever comes from his Hand ; and believe that to be best for you, which infinite Wisdom allots.

When a Distemper first seizeth you, no Time is to be lost : Make your Will, to prevent Contention ; pay your Debts ; make Restitution of Goods unlawfully gotten, and reconcile yourself to all that you may have offended. If you have hitherto neglected making your Will, it is fit it should be done immediately. Wise Men settle all their Affairs in their Health. You must not injure Wife or Children, or Relations ; nor defraud your Creditors ; for if your last Act be unjust, you can never repent of it ; and then what a fearful Doom is to be expected ? If you have been charitable in your Lifetime, the Remembrance of what, in Obedience to Christ, you have bestowed upon the Fatherless and Widows, or in any other useful Charity, will be of Comfort to you. Alms given for Christ's Sake, will be had in Remembrance before God, and entail a Blessing on your surviving Family : And now especially are you to shew Mercy, since you desire Mercy of God. Let this excite your Charity to others that are in Misery and Distress ; that the merciful Lord may take Pity upon you.

Send for your Minister, at the beginning of your Sickness, and open to him the State of your Soul, as that he may the better be enabled to acquaint you what Measures must be taken by you, to make your Peace with God. And though a private Friend may advise, and pray privately for you, and with you, in your Sickness, yet you cannot promise yourself so good Assistance, and so much Comfort from his Prayers as your Minister's, because he is the very
Person

Person God has chosen for this Employment. He will advise you for the best, and instruct you what must be done, to set your Soul in order, and have your Pardon sealed in Heaven, before you go hence and are no more seen. Do this before your Senses are taken from you, and your Disease robs you of your Understanding and Memory. Be not so ignorant and foolish, as the greatest Part of the Country People are, who look on the Minister, in the Time of Sicknes, as the certain Forerunner of Death. It is the Fault of Thousands, that they put off the great Work of Repentance till the last, and when it is to little or no Purpose, the Minister is called for in a great Hurry, and a few Prayers are said over the Sick; but alas! is not this Death-Bed Repentance very uncomfortable, and not so certainly available to Salvation? *When the wicked Man turns away from his Wickedness which he hath committed, and doth that which is lawful and right, we know assuredly, he shall save his Soul alive.* But I have never met with a like Promise to him that has lived wickedly all his Life, and only laments and condemns his Folly, and promises an Amendment when he comes to die. God may, and I charitably hope he will, extend his Pity to all such as are truly convinced, though at the very last, of the Evil of their Doings, and unfeignedly resolve upon a Reformation, so far as he shall enable them for it. But I am not now speaking of what God may do, but what he has told us he will do, and what we may certainly depend upon. *Bring forth, therefore, Fruits meet for Repentance, and let every one that nameth the Name of Christ, and pretends to be his Disciple and Servant, depart from all Iniquity.* This is the certain and the only Way to please God, and to be for ever happy in the Enjoyment of him. *Oh that Men were wise, that they understood this, that they would consider their latter End.*

Pray

Pray when you are Sick.

O Most blessed and gracious God, who only canst heal the Sick, look down with Pity on me, thy most unworthy Creature, who am but sinful Dust and Ashes. I most humbly beseech thee, for Jesus Christ his Sake, to accept of my unfeigned Sorrow for all my Sins past. *Enter not into Judgment with thy Servant, O Lord, for in thy Sight shall no Man living be justified.* Be pleased in Mercy to grant me a longer Continuance in this World, that I may have more Time to work out my Salvation, and do more Good in the World, than I sorrowfully own and lament, I have hitherto done. Or, if this Sicknes shall be a Sicknes unto Death, give me a great and godly Sorrow for all the Offences of my Life past, and Patience, that I may quietly, meekly, and humbly, resign myself to thy good Will and Pleasure, that when I depart out of this Valley of Tears, I may be received through my dear Redeemer's Merits into thine everlasting Kingdom, and rejoyce with thy Saints, for ever and ever. *Amen.*

Though you call in the Physician, yet you must be sure to look up to God for his Blessing. No
Medicines

Medicines can heal our Sicknes, if God doth not give them Success. However, we are to call in Assistance ; for, says the wise Son of *Sirach*, *Ecclus. xxxviii. 12. Give place to the Physician, (and take his Advice) for the Lord hath created him.*

When you take Physick.

O Thou great Physician of Souls, who hast appointed Means for the Recovery of our Health, give a Blessing to the Remedies now used, that my Pains may be eased, and my Health restored ; that if it be thy blessed Will, I may not die, but live, and *declare the Works of the Lord.* And grant I may never forget the Vows I now make unto thee of better Obedience, but that as my Days are lengthened, I may daily increase in thy holy Spirit more and more : That I may never cease to adore thee, my God, while I have my Being ; which I beg for the Sake of my dear Redeemer, Jesus Christ. *Amen.*

If you recover your Health.

O Lord, thou Preserver of Health, who mightest justly have snatched me out of this World, in a sudden and terrible Manner, but hast in Mercy spared me, while many have been surprized in the midst of their Sins, and hurried away to

to everlasting Misery : O give me a large Portion of thy Grace, that with joyful Lips I may acknowledge thy loving Kindness, and glorify thy Goodness all the Remainder of my Life, through Jesus Christ my Saviour. *Amen.*

If Sickness has awakened you to consider your Danger, let your great Deliverer have your Thanks and Praise : Thou wert hastening to the Regions of the Dead ; but the Lord stood by thee, and saved thee. Take care that this Grace be not bestowed in vain. If you do not amend your Doings, the more aggravated will be your Sins here, and your Torments more intolerable hereafter : Every Mercy, every Escape, must be accounted for : and that which is received unthankfully, will at last prove a Curse, and not a Blessing. Let then the Kindnesses of the Lord be ever in your Mouth : *Order your Conversation aright, and live to him who hath done so great Things for you.* Be not like hardened Wretches, who, as soon as their Health is restored, return to their old Vices. Think on the Vows you made when you was in Trouble, and let the Remainder of that Life, which God hath so wonderfully, and altogether without your Deservings, continued to you, be spent in God's Service.

If your Sicknes encreases, and there are small Hopes of your Recovery.

O GOD, who art infinite in Power, Compassion, and Goodness, look down from Heaven upon me a miserable Sinner, here lying under thy Hand in
great

great Weakness of Body. Look mercifully upon me, O Lord, and the more the outward Man decayeth, strengthen me so much the more with thy Grace and holy Spirit in the inner Man. Give me unfeigned Repentance for all the Sins of my Life past, and stedfast Faith in thy Son Jesus; that my Sins may be done away by thy Mercy, and my Pardon sealed in Heaven, before I go hence and be no more seen. I know, Lord, there is nothing impossible with thee; and that thou canst even yet raise me up, if it be best for me; and therefore I humbly submit myself unto thy all-wise Disposal: But forasmuch, as in all Appearance the Time of my Dissolution draweth near, O bestow upon me those holy and heavenly Qualifications, which may fit me for my approaching Change. And whensoever thou art pleased to take me hence, take me unto thy Favour, thro' the Merits of thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

When the Sick Man apprehends himself in great Danger.

HA S T E thee, O Lord, to deliver me. In thee, O Lord Jesus Christ, my most merciful Saviour and only Redeemer,

in thee alone is all my Trust. Let me never be confounded, O blessed Jesu, when I sue to thee for Mercy. Mercy, O Lord, and Forgiveness of my Sins, is what I most humbly beg of thee. O Christ, save me. O God the Father, Son, and Holy Ghost; O holy, blessed and glorious Trinity, three Persons, and one God, have Mercy upon me. Receive my Soul into thy Hands. And for thy Mercies Sake place it in thy heavenly Kingdom, among thy holy Angels and blessed Saints. O Lord, hear me, and be merciful to me. Into thy Hands I commend my Spirit; for thou hast redeemed me, O Lord, thou God of Truth. *Amen.*

When troubled in Mind.

O Blessed Lord, thou great Physician of Souls, I come unto thee for Relief, who only canst heal my wounded Spirit, and comfort my weak and dejected Mind; deliver me from all those tormenting Fears and Perplexities with which I am so encompassed, and which I am not able to prevent, or resist: I beseech thee, Gracious God, to hear my Complaints, and take away this Burden from me, that being restored to a quiet, easy, and composed Frame of Mind, I

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may

may serve thee with more Delight in the Duties of my heavenly Calling. Lord, hear my Prayer, which in the Anguish of a troubled Spirit I make unto thee, for the Merits of my ever blessed Saviour, who himself was a Man of Sorrows, and acquainted with Grief, to whom with thee O Father, and thee O Holy Ghost, be all Glory, World without End. *Amen.*

If any of your Family or Friends die suddenly.

O Most gracious Father, Lord of Heaven and Earth, Judge of the Living and Dead, behold me here prostrate at thy Feet, on account of thy Servant whom thou hast smitten with thy hasty Rod. Grant that this and other like Spectacles of Mortality, which are daily before my Eyes, may move my Heart effectually to consider how frail and uncertain my own Condition is. Grant that this sudden Stroke of thy Hand, may awaken me to a careful Performance of my Duty, that I may hencefore love, honour and obey thee, and seriously apply my Heart to holy and heavenly Wisdom; that when I depart out of this Valley of Tears, I may die the Death of the Righteous, and be numbered with thy
Saints

Saints in Glory everlasting. And this I most ardently beg for Jesus Christ his Sake. *Amen.*

The Sick Man's Prayer for his Family and Relations.

O Lord God Almighty, I praise thee for the constant Experience I have had of thy great Goodness to me all my Life long. And now that I am going the Way of all Flesh, and must be speedily gathered to my Fathers, I not only desire to retain to my last Breath, a thankful Remembrance of this thy loving Kindness; but beg Liberty also at the same Time to intercede with thee, for those I leave behind me, for [*my Wife and Children, and others*] my near and dear Relations. Take them all into thy Protection, and administer to them all Things pertaining to Life and Godliness *. Be a Father to the Fatherless, and a Husband to the Widow. Keep them as the Apple of thy Eye. Preserve them under the Shadow of thy Wings; and let no Evil come nigh their Dwelling. Thy

* If you are Poor, and leave a poor Family behind you, let not that afflict you, but remember, that although you die, yet the Goodness of God endureth for ever.

Blessing is incomparably the most desirable Portion I can leave them. Bestow upon them, I beseech thee, all Blessings Spiritual and Temporal in Christ Jesus. *Amen.*

If Troubles of any Kind afflict you.

O Gracious God, who for wise Ends art pleased to exercise us with Troubles and Afflictions, in order to awaken us out of that deep Sleep of Sin, whereinto the Pleasures and vain Cares of this World have cast us; and dispose us thereby to wean our Hearts from all Things here below, and fix them on Death and Eternity: Adored be thy gracious Providence, which by this Cross and Calamity calleth loudly upon me to mind the one Thing needful, to set my House in order, and prepare my Soul for a Place in the heavenly Mansions above. Mercifully grant that I may answer the Design of thy Goodness, in calling me thus mercifully to Repentance and Newness of Life. This Trouble I patiently submit to, though *for the present, it be not joyous, but grievous*; hoping by thy Grace, that it will produce in my Soul *the peaceable Fruits of Righteousness*. Lord evermore *lift up the Light of thy Countenance*
upon

upon me ; and raise up my sinking Soul towards Heaven, where I hope to dwell when thou shalt call me hence, there to sing Praises to God and to the Lamb with the heavenly Host, through all the Ages of Eternity. Amen.

SICKNESS being the usual Forerunner of Death, as Death is of Judgment, when the Soul will be sentenced to an unalterable State, I cannot dismiss this Subject, without a few more Words of Advice. *Oh that Men were wise, that they understood this, that they would consider their latter End.* I have observed with Sorrow, how slow and backward ~~the~~ Country People are to make their Peace with God : But do you, whilst you have Time before you, look carefully into your Breast, and diligently examine how Accounts stand betwixt God and your own Soul ; see if all Things are right between Heaven and you. All your Thoughts, Words and Works, will then be looked into and examined by an impartial Judge, who will pronounce a Sentence that cannot be reversed. Neither Wit, nor Power ; not Friends, nor Riches, shall avail you any thing. Imagine to yourself, that you are soon to be brought before the All-seeing God, encompassed with Millions of glorious Saints and Angels ; that Satan and your own Conscience will accuse you, *and set before you the Things which you have done.* This Thought should, methinks, make the most obdurate Heart relent, and excite the Sinner to endeavour after a Reconciliation with the justly offended Majesty of Heaven. *Make no tarrying to turn to*

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+ This observation equally applies to Towns and Country.

the Lord, and put off from Day to Day. If you neglect the precious Time, depend upon it, that the Devil, who is vigilant, cunning, and powerful, will not lose the least Opportunity of deceiving, and *bringing you into the Pit of Destruction.* *Be sober, be vigilant, because your Adversary the Devil walketh about as a roaring Lyon, seeking whom he may devour :* And he rageth the more fiercely, because he knoweth, that he hath but a short Time. This Adversary, who has a thousand Ways to deceive, will ruin you eternally, if God doth not protect and defend you. Therefore, seek unto God with your whole Heart, and unto him commit your Cause.

First, Ask thy Soul, what Abuses of Health thou hast been guilty of, if thou hast not neglected God and Heaven too much, and been too careful about this present World. Ask, whether thou hast not omitted thy Duty to God, in the Disuse both of publick and private Prayer? Or whether thou hast not worshipped him in a cold and formal Manner?

Secondly, See if you have not injured your Neighbour, if you have not hurt his Soul by ill Advice, or ill Example; or his Body in any Respect.

Thirdly, Turn your Eyes inward on yourself; and see whether you have kept your Body in Temperance, Soberness and Chastity? Look upon your present bodily Indisposition as sent,

1. To try your Patience.
2. To prove your Faith.
3. To reform, and amend your Life.

1. To try your Patience. The Captain of our Salvation, who was made perfect through Sufferings, calls upon his Disciples to take up their Cross daily, and follow him. Now were the Servants of Jesus Christ to be always healthy, prosperous, and rich, they could not give any Proof how much they are
con-

content to suffer, and how patiently they can resign themselves up to God, under all Sorrows and Afflictions. If therefore you are visited with Illness, let not your bodily Pains, the Scorching of a Fever, the Pains of the Cholick, Gout, or Stone, tempt you to unbecoming Murmurings and Impatience. Think that to be best, which infinite Wisdom hath permitted to befall you; and let your Sicknes and Infirmitie of Body, wean you from all inordinate Love of Riches and Pleasures of this Life. So will God be glorified, and others edified by your submissive and quiet Behaviour under this Visitation.

2. A second Design of your Sicknes is to exercise your Faith, that it may be found in the Day of the Lord, laudable, glorious, and honourable, to the Increase of Glory and endless Felicity. God sends you this Sicknes, that you may have an Opportunity of shewing your Stedfastness in the Christian Faith before Men here, that he may crown your Faith with everlasting Honours, before his holy Angels hereafter.

3. This Sicknes may be sent to reclaim you from a vicious and ungodly Course of Life. When all Things go smoothly on, how apt are Men to be betrayed into Sin? And therefore God, who is rich in Mercy, often afflicts the Body, in order to cure the Soul. Have you not, in time of Health, abused your Strength to Luxury, to Lust, Gluttony, or Drunkenness? God now punishes you in the Flesh, for those Sins which you have committed in the Flesh.

Have you not immoderately pursued the Riches and Glories of the World, at the same Time neglecting the Care of your Soul, which *is the one Thing needful*? God now convinces you by what you suffer, that these earthly Goods cannot give you the least Comfort. Have you not wanted Compassion for the Sick? You are now taught what Sorrows

and Sufferings, Multitudes of your Fellow-Creatures go through, and how much you are to blame, for not having assisted them, according to your Ability. Have you not neglected the Means of Grace? As publick and private Prayer, religiously observing the Lord's Day, and receiving the Holy Sacraments? Now then, if Sickneſs brings you to a Sense of your paſt Omiſſions, if it makes you better, more holy and patient, if it increaſes your Faith, and excites in you a Hunger and Thirſt after Righteouſneſs, this will make you dearer to God, and will ſet you forward in your Way to Heaven. They who have no Sorrow, no Sickneſs, no Troubles, to exerciſe them, are commonly too fond of this World; they are loved by the World; and they delight in nothing but worldly Pleaſures and Enjoyments. But then alas! earthly Happineſs is all they are like to enjoy, and who would envy them theſe perishing, ſhort-liv'd Satisfactionſ? Beſides, as I ſaid before, the Captain of our Salvation was not made perfect without Sufferings. If therefore you expect a Part in his Triumph, you muſt not murmur to follow your glorious Leader through Tribulation.

Thus when you have ſettled your worldly Affairs, have been charitable to the Poor and Needy, according to your Ability, examined and tried your Ways, made a ſpecial Confession of your Sins, if you felt your Conſcience troubled with any weighty Matter, and received the Holy Sacrament, and made the beſt Preparation you was able for your great Change, you may with Comfort and Joy, think on your approaching Diſſolution. Death, at firſt, will appear frightful and amazing; the Separation of Soul and Body, thoſe old Companions, will be ſomewhat ſhocking: But then a Voice has been heard from Heaven, ſaying, *Bleſſed are the Dead that die in the Lord.* A well-grounded Hope that our Death will be thus bleſſed, will ſtrip the King of Terrors

of

of all his affrighting Ghastlinefs. You then, shall walk through the Valley of the Shadow of Death, and fear no Evil. You may look forward before you with inexpressible Delight, to a bright Scene of Glory and Immortality ; when you shall be gathered to the general Assembly of the Saints, and to the Spirits of just Men made perfect ; there shall you receive the Things which God hath prepared for those, that love him : Things which your Eye never saw, nor your Ear heard, nor the Tongue of Men is able to express. There your Portion shall be with *Abraham, Isaac, and Jacob*, with the Prophets and Apostles, with Martyrs and Confessors, and all the holy Saints, in the Kingdom of God, to eternal Ages.

But they who have lived in such an unprepared State of Soul, as that they are afraid to die, and appear before the Judgment-Seat of Christ, should it be their miserable Lot to be cut off in the midst of their sinful Folly, and expire with their Sins unpardoned ; the very Thoughts of Death will strike them with Horror and Amazement. The sharp and tormenting Pains which the departing Sinner feels in his Body, make him wish to die ; but the more tormenting Pains of his awakened Conscience, make him dread the Thoughts of Death. Thus the dying Sinner is racked and distressed both in Body and Soul. The Agonies of his guilty, despairing Mind, are more insupportable than all the Pains and Tortures of his Disease. He has, as it were, a Foretaste of Hell even before Death ; and after his Departure hence, his lost, unhappy Soul shall be hurried by wicked Spirits to the Mansions of the Damned, to the Seats of Horror and Despair ; where Satan, who tempted him to his Destruction, shall insult at his Calamity, and rejoice at his Damnation. *There shall be weeping, wailing, and gnashing of Teeth,*

Teeth, in that dismal Place, where the Worm dieth not, and the Fire is not quenched.

From all Blindness of Heart, from the Crafts and Assaults of the Devil, from thy Wrath, and from everlasting Damnation,

Good Lord deliver us.

Now in all Tribulation and Anguish of Spirit, in all Dangers of Soul and Body, in Sicknes and Adversity, in the Hour of Death, and in the Day of Judgment :

Good Lord deliver me, and all thy faithful People.
Amen.



7 DE 61



The C L O S E.

IF the honest Husbandman has any Concern for his Happiness in this World, as well as in that eternal State, to which we are hastening, he will lay the foregoing Things to Heart, which if he does in Simplicity and godly Sincerity, he will daily improve in all Virtue and Godliness of living, and feel more and more of the Power and Efficacy of divine Grace upon his Heart.

Earnestly pray, that the Holy Ghost, the Purger of all inward Corruption, and Healer of all spiritual Diseases, would kindle such a Flame of Piety in your Breast, as may burn up all your Dross. And be not discouraged by Reason of those Frailties and Infirmities of your Nature, which you do not indulge, for our compassionate Redeemer hath promised not to break the bruised Reed, nor quench the smoking Flax.

Upon your sincere Repentance, he will relieve, heal, and comfort you ; and altho' your Sins have been great, yet his Mercy is still greater. And tho' at present you seem cold and indevout in God's Service ; yet by daily Devotion, that Heaviness which hangs about you will go off. O 'tis a delightful Employment to enter into our Closets (as our Saviour directs) and there pray to our heavenly Father, and read and meditate on his most holy Word. Hereby a religious Turn of Mind will be happily acquired, new Thoughts, new Words, new Actions, will be produced ; in short, hereby you will become a *new Creature* in Christ. And then no Words can express the Happiness of your Condition. But many
Per-

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Persons alledge, that they are so encumbered with the Cares of this Life, that they cannot be at Leisure for these holy Exercises. But I answer, your Treasure is in Heaven, and if you are truly wise, Heaven will be your first and greatest Concern.

Others perhaps have long indulged themselves in Covetousness, Lust, Drunkenness, or some foul and sensual Vice; and so the Difficulty of Repentance, and the Duty of looking into the State of their Souls, will seem hard and terrible; but if you have contracted Inclinations to Evil, which are difficult to conquer, pray consider that you have brought this Difficulty upon yourself, by your sinful Indulgencies. But be the Difficulties of Religion what they will, consider seriously that without making your Peace with God, you cannot enter into the Kingdom of Heaven. Also know and understand, that the being tormented tho' but one Hour in Hell Flames, will be more intolerable than many Years of sorrowing for your Sins.

Now good Impressions early made on a tender Breast, being of the last Importance towards a virtuous Life, and holy Death; I cannot, before I conclude, but address my self,

1. To Parents and Guardians of Youth.
2. To young People themselves.

1. To Parents and Guardians. If you frequently tell the Children committed to your Charge, that they are not born only for this, but chiefly for another and better World; and if you are careful to season their Minds with good Instructions, and bring them up in the Nurture and Admonition of the Lord, they will be happily preserved from innumerable Sins, being so well armed against Temptations of the Flesh, the World, and the Devil; then thro' God's Grace they will remember their Creator in
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the Days of their Youth, live with Comfort, die in Peace, and rise in Glory. But if you have shamefully neglected to bring them *up in the Fear of the Lord, their Blood will be required at your Hands.*

2. To young People. You are now in the Bloom of Life, and just entering upon the World. And 'tis to be charitably hoped that you have not yet been guilty of any great and presumptuous Sin ; now 'tis in your Power by the Grace of God, with a little Care and Resolution, to save yourselves the Trouble of a long Repentance, and never feel the Misery of ungovernable Passions, and unrepented Sins. Your Souls have not as yet been defiled with any great and actual Transgressions ; your Consciences speak Peace unto you : All is quiet and calm within, and you have no need to tremble for fear of God's Judgments. But if by wicked Companions, you shall at any Time hereafter be drawn off from your Duty, and fall into a vicious Course of Life, sad and miserable will your Condition be. You may never think of returning to your Duty ; but by degrees grow hardened in Sin, and then you are undone to all Eternity. And when you come to be sick, and lie upon a Death-bed, you will passionately cry out ; O that I had never gone astray ! O that I could recover my lost Innocence ! I would not part again with that sweet divine heavenly Companion, for all the Pleasures and Glories of the whole World.

It is to be hoped, that your Parents and Relations have walked before you in the Fear of God ; using their best Endeavours, that all committed to their Charge, might keep the Way of the Lord ; that their Children might be the Children of the most High, and that their Servants might be the Servants of their heavenly Master. O my young Friends ! let not the Prayers, and Tears, and good Advice

Advice of your godly Parents be lost upon you. Think on all the Troubles they have undergone, and with what Care and Anxiety they have laboured to make you everlastingly happy. Think what Consolation and Joy it will be to them, if you answer their pious Care; and prove a Blessing to all that are round about you. Think that many Eyes are fixed upon you, taking Notice of your Behaviour: But what is more, that God, who fills all Places with his Presence, beholds all your Actions, and how can you commit any Indecency in the Sight of your Lord and your Judge?

The Gaiety of your youthful Years may tempt you to turn a deaf Ear to all this good Advice; but remember, that old Age will quickly overtake you, and bow your Strength down to the Grave; and then every earthly Delight will forsake you. Then must you take leave of all you have toiled for, of all your Friends, and whatever is dear and valuable to you: only your good Works shall follow you beyond the Grave. If you have faithfully endeavoured to make your Calling and Election sure, and are prepared for your great Change, O well is thee, and happy shall thou be! For you shall go from this World of Misery, to the Paradise of the Blessed; and be admitted into the New *Jerusalem*, where the Souls of them that Sleep in the Lord Jesus, enjoy perpetual Rest and Felicity. O most blessed Mansion of the heavenly City! O most clear Day of Eternity, which no Night obscureth, but the Glory of God ever enlighteneth! O blessed Jesus (let the devout Christian say) when shall I behold thee! when shall I contemplate the Glory of thy Kingdom! When wilt thou be unto me all in all! O when shall I be with thee in thy Kingdom, which thou hast prepared for thy Beloved from all Eternity! I am left a poor and banished Man in the
Land

CONCLUSION. 231

Land of mine Enemies, where there are daily Wars,
and great Calamities. Comfort my Banishment,
assuage my Sorrow : For my whole Desire figheth
after thee.

Come Lord Jesus ! Come quickly.

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Morning

Morning Prayer for a Family.

Let one read, or say devoutly what followeth, the rest of the Family attending.

THE Lord hath brought us safe to the Beginning of this Day, let us therefore give him Thanks for this, and for all his Mercies.

Let us pray that we may live in the Fear of God, and continue in Love and Charity with our Neighbours.

That the Lord may bless all our honest Endeavours, and make us content with what his Providence shall order for us.

And that we may continue his faithful Servants unto our Lives end.

For all which Blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O God, by whom the whole World is governed and preserved, we give thee humble Thanks for thy fatherly Care over us; beseeching thee to make us truly sensible of thy Mercies, and thankful

MORNING PRAYER. 233

ful for them. Give us Grace, that we may walk as in thy Sight, making a Conscience of our Ways, and fearing to offend thee, may never fall into the Sins we have repented of. Enable us to resist the Temptations of the World, the Flesh, and the Devil; to follow the Motions of thy good Spirit, to be serious and holy in our Lives, true and just in our Dealings, watchful over our Thoughts, Words, and Actions, diligent in our Business, and temperate in all Things. And because we cannot be safe without thy Succour, defend us, we beseech thee, from all Dangers both of Body and Soul. Make us ever sensible that we depend upon thee, that in all our Necessities we may look up to thee for Help. And the gracious God give us what is needful for us, and withal give us contented Minds. Give us the Blessings of this Life, and Grace not to abuse them; but above all Things, give us the Blessings of the World to come, for Jesus Christ's Sake. Hear us, O God, not according to our weak Understanding, but according to the full Meaning of that Form of Words, which Jesus Christ hath taught us :

Our Father, &c.

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THE Grace of our Lord Jesus Christ,
and the Love of God, and the Fel-
lowship of the Holy Ghost, be with us
all evermore. *Amen.*

Evening Prayer for a Family.

*Let one read, or say devoutly what followeth,
the rest of the Family attending.*

BY the Favour of God, we are come
to the Evening of this Day ; and we
are so much nearer our latter End.—
Let us seriously consider this, and pray
God to fit us for the Hour of Death.—
Let us with penitent Hearts beseech him
to pardon our Sins ; and to deliver us
from the Evils which we have justly de-
served.—Let us resolve to amend where
we have done amiss, and pray God that
his Grace may ever be with us.—And
that we may be safe under his Protection,
who alone can defend us from all Dangers,
as well ghostly as bodily : for all which
Blessings let us devoutly pray.

Then all devoutly kneeling, let one say.

O Lord and heavenly Father, we ac-
knowledge thy great Goodness to us,
in sparing us when we deserve Punish-
ment ;

EVENING PRAYER. 352

ment ; in giving us the Necessaries of this Life : And in setting before us the Happiness of a better Life ! O merciful God, pardon our Sins ; correct and amend whatever thou seest amiss in us, that as we grow in Years, we may grow in Grace, and the nearer we draw to our latter End, the better we may be prepared for it. In the midst of Life we are in Death. Lord, grant that these Thoughts may make us careful how we live, that we may escape the bitter Pains of eternal Death. Take from us all Ignorance, Hardness of Heart, and too much Carefulness for the Things of this Life. Make us a Family fearing thee, O God, submitting ourselves to thy good Pleasure, and putting our whole Trust in thy Mercy. Grant that Governors may rule with Truth and Justice, and that we, whose Duty it is to obey, may do it for Conscience Sake. Continue to us the Means of Grace, and the Blessings of Peace and Unity, which by thy Goodness we enjoy. We commend unto thy tender Mercy, O God, all that labour under Trials and Afflictions, all sick and dying Persons, and all our Relations, Benefactors, and Friends. Let thy Blessing, O Lord, be with us, to defend us in all Dangers, and comfort us in
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236 *EVENING PRAYER.*

all Adversities; and when we depart this Life, grant that we may dwell with thee in Life Everlasting for Jesus Christ's Sake.

Hear us, O merciful God, not according to our weak Understanding, but according to the full Meaning of that Form of Words, which Jesus Christ hath taught us.

Our Father, which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

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